# The Missionary Herald

VOLUME CIII MARCH 1907 NUMBER 3

FULL space is given in this issue to Letters from the Missions. Recent mails have brought us important news, which will be gladly read. There is abundant material for a good missionary evening in these several records of current events. Dr. Wilder's account of the remarkable opening in the Sabi Valley, Mr. White's review of the ingathering at Tsuyama, and Mr. Haskell's survey of new territory in European Turkey are inspiring signs of advance on widely separated fields. Indeed there are few of our missions where the news of today is not news of advance.

**Fresh Notes from Our Fields**

IT will be noticed, too, that The Portfolio this month is made up of extracts from letters of our own missionaries. We do not have to go to books or the records of the past to find telling missionary stories; they appear in letters that come to us each week. Why not have the items in this month's Portfolio told in some midweek meeting, by as many different people, in evidence of the gospel's power to make character?

**The Evidence of Character**

AN article by Rev. D. C. Greene, D.D., in the *Mission News* for December indicates how deeply the Japanese are hurt by the San Francisco school conflict. It makes clear also that Japan is disposed to be patient and trustful of American good faith and good will. Utterly foolish and abominable sounds the war talk in some of our American papers; one cannot but admire by contrast the calmness and good temper of Japanese comments on the situation. One or two sentences from Dr. Greene's article will give the gist of it: —

**How Japan Feels about It**

"It should be said, first of all, that no responsible Japanese would object to any suitably framed regulation which should exclude adult persons from schools intended for children. Neither would any object to the strictness of regulations framed for the purpose of segregating individuals whose presence might reasonably be supposed to have an unfavorable influence upon the morals of the pupils of the public schools. The claim of the Japanese is simply this, that the existing treaty requires that no such educational or other laws and regulations shall subject their countrymen to a different treatment from that accorded to other foreigners. . . . Perhaps no other form of indignity would wound the *amour propre* of the Japanese nation more deeply than this plan of segregating the children of their representatives. Smooth it over as one may attempt to do, the Japanese are bound to regard the regulation as tantamount to saying, 'Your children are not fit to associate with ours.'"

THE *Congregationalist's* Prayer Meeting Topic for the week of March 24–30 is, "The Awakening of Japan." Its sub-topics are: Japan's ancient past, Leaders in the Christian movement, Neesima, Our missionaries and institutions, Japan the key to China. It may help those who will be preparing for this topic if we suggest here some sources of information. David Murray's book on Japan in the Story of the Nations Series covers well the ancient period. Either Hardy's or Davis's "Life of Neesima" will reveal that hero. We have among our publications several pamphlets and leaflets setting forth the work of the

**The Awakening of Japan**

American Board's mission: Gordon's "Thirty Eventful Years in Japan, 1869–1899" (15 cents); DeForest's "Sketch of the Japan Mission, 1869–1904," illustrated (10 cents); Pettee's "Condensed Sketch, 1869–1905"; Doshisha and Kobe College leaflets, illustrated. Griffis's "Mikado's Empire" is still an authority on the general history. His "Verbeck, of Japan," and "Dux Christus" are also well known; Gulick's "Evolution of the Japanese" is a recent work and a fine one; Peary's "Gist of Japan," DeForest's "Sunrise in the Sunrise Kingdom"—indeed all the volumes of the Forward Mission Study Reference Library of 1904–05 are also valuable. The February *Missionary Herald* was notably full in its account of Japanese matters, including the review of some recent books on Japan. Many of the books above named will be found in any good-sized public library. The pamphlets and leaflets of the Board can be obtained without charge, except as above indicated, at any of our offices.

**The Famine in China**

LATER advices from China only make it more certain that the condition in the famine district is appallingly bad. A special investigator sent out from Shanghai as correspondent of the Foreign Relief Committee reported that the refuge camp in one place made a village two miles long and one mile wide. Crowds are flocking to these camps from all directions, many of whom, perhaps thirty per cent, show signs of acute distress. Women and children are everywhere to be seen grubbing at roots and grass and cooking leaves and twigs. The efforts of the Chinese officials do not strike onlookers as vigorous or adequate. No relief works have been organized; unless they are it is certain that worse times are ahead, for the pinch has not yet been felt. Smallpox is breaking out in the refuge camps; the one mentioned above is already abandoned. Meanwhile, the International Committee of Relief is at work receiving and distributing funds. Gifts are coming daily to our Treasurer's office and more will be welcomed, that our constituency may do its part. Mr. Wiggin forwards the funds as received by him to Dr. A. H. Smith, at Shanghai, who is in close association with the Committee of Relief.

**The Deputation to China**

To the great disappointment of all concerned, Dr. Lucien C. Warner has been obliged to withdraw from service on the Deputation. Mrs. Warner suffered a serious illness while they were traveling in Egypt which necessitated Dr. Warner's release from his appointment; so this Deputation also goes shorthanded to its task. It has transpired that Mr. John B. Sleman, a Congregational layman of Washington, D. C., is just now going to Japan on a missionary errand in connection with the work of the International Young Men's Christian Association. His itinerary includes a further journey to China, and with such dates as may enable him to meet the Deputation at some points of their tour of inspection. It is hoped he may be able to render them aid in the prosecution of their work. Dr. Moore sailed from New York, January 31, for Havre, whence he goes to China via India. The last news from Secretary Barton was of his arrival at Yokohama, January 7; by this time he is on his way to China.

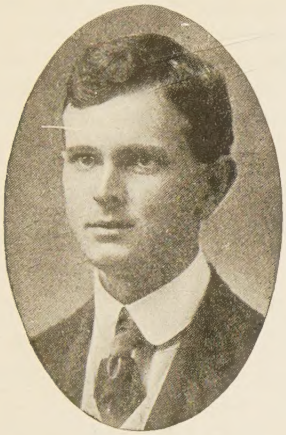
**The District Secretaries**

DRS. CREEGAN AND HITCHCOCK arrived in India December 28, and proceeded at once to Bareilly to join in the Methodist Episcopal semicentennial there. They were to return and begin their tour of the Marathi Mission January 11, leaving for Southern India on January 29. Good health and good fortune seem to attend them everywhere. May it be so to the end!

**An Industrial Superintendent**

OUR readers have known something of the industrial work carried on by Miss Corinna Shattuck at Oorfa, Central Turkey, which began at the time of the massacres, and was specially un-

dertaken for the purpose of providing for the impoverished people who were spared in that day of slaughter. This work has expanded to such an extent that Miss Shattuck has long needed as-



EDWARD C. STOCKWELL

sistance, and we are glad to report that provision has now been made, through the efforts of Miss Shattuck and Dr. Louis Klopsch, editor of the *Christian Herald*, by which an industrial superintendent can be sent to Oorfa to take charge of this department. Mr. Edward C. Stockwell and wife, of New Britain, Conn., sailed from Boston on February 2 to occupy the new post. Mr. Stockwell is thoroughly qualified as an artisan in several departments, and both he and his wife go with enthusiasm to undertake a service which is sure to be of great value to the missionary enterprise in that part of Turkey. It is gratifying to know that Miss Shattuck, who has carried on this work so successfully for years, is to be relieved of some of her heavy cares and to have associated with her those who will be heartily in sympathy with her broad Christian enterprise at Oorfa.

**The Call to Prayer in Hawaii**

THE Honolulu *Friend* prints in full the Prudential Committee's letter to the churches abroad, and in the editorial columns gives it hearty indorsement. "There never was a time," it declares, "when prayer was more needed, or the prospect of its achievement so bright. Here in Hawaii we have seen the scale turned from dejection over a decline that has lasted more than forty years into a glorious upward movement brimful of promise. By all means let us pray."

**A Leaf from Others' Experience**

THE Methodist Episcopal Church is now conducting its missionary enterprise through two organizations. Hitherto and for eighty-eight years it has had one missionary society, through which it has managed both its home and foreign missionary work. After so long a term of eventful and effective history under one administration, it has been deemed best hereafter to conduct the two clearly marked departments of missionary work through separate societies. In these days, when the movement of affairs seems to be so generally towards consolidation, it is significant that our Methodist friends have decided to make this change of policy.

**The Haystack Centennial Volume**

THE Board's latest publication, the Haystack Volume, reviewed in The Bookshelf, is now on sale by our Publishing Department and in bookstores. It is a pleasure to announce that by the kindness of some friends copies of the book are being sent to all our missionaries in India and Ceylon, Japan, Micronesia, and East Central Africa. We wish the workers in the other missions might also receive it. Perhaps some one, seeing this announcement, may be moved to extend the benefaction.

**The Home Missionary Outlook**

OUR congratulations are hearty to the Congregational Home Missionary Society on the outcome of its recent meeting in New York and on the event which was thus marked, the accomplishment of the difficult and delicate task of reorganizing the society. And we welcome Dr. Herring to the new post of general secretary, with glad anticipation that the hour has

struck for a united and aggressive home missionary campaign over all our country. It is a day of rejoicing for the whole Congregational body, "for whether one member suffer, all members suffer with it, or one member be honored, all the members rejoice with it."

**A Question Box**

A QUESTION mark is frequent in letters to these Rooms. Sometimes the information desired is as to a fact in missionary history; again it concerns the objection of some critic of missions; perhaps the inquiry touches the conduct of a missionary meeting, or the raising of a missionary offering. Oftentimes these questions, though prompted by an individual experience, reflect a general condition and, if answered in print, might meet the difficulties of others than the questioner. It is proposed from time to time to open a question box in the *Missionary Herald*, with such answers as may seem wise, for the benefit of all our readers. We shall be glad to receive contributions for such a question box, and will do our best to give fair and satisfactory answers; provided, first, the questions are deemed pertinent to the practical interests of our work, and, second, we have the name of the writer as an assurance of the genuineness of the question.

**The Subscription List a Sign of Spirituality**

THE Church Missionary Society of the Church of England, in some respects the greatest foreign missionary society on the globe, has been revising its list of publications. It has now eight or nine papers and magazines designed to reach the different classes in its constituency and to reflect the different departments of its work. In connection with this rearrangement it marks the interesting fact that in the rise or fall of the subscription list its several magazines have kept together. Moreover, the number of candidates for missionary service has increased or decreased in the same ratio in accord with the number of subscribers. The explanation offered is not so much that the candidates are due to the literature as that both the demand for literature and the supply of candidates are thermometers which mark the rise and fall of the spiritual life of the society's constituency. Here is an interesting and a suggestive fact: Are we to measure the spirituality of our Congregational churches by the length of the *Missionary Herald's* subscription list?

**Investigation of Missions in Japan**

MR. WILLIAM T. ELLIS is pursuing his investigation tour of mission fields on behalf of a syndicate of American newspapers. He has spent three months in Japan and presents the result of his inquiries there in a very readable letter. He finds that the Japanese government has been playing politics with Christianity. The program was to adopt Christianity for the sake of national prestige; even the crown prince was to be made a baptized Christian, so that the next emperor should be counted among the Christian rulers of the earth. That program has been changed, because it has been decided that it is unnecessary now to become a Christian nation in order to be reckoned one of the great Powers of the world; so it is necessary only to tolerate Christianity and to give it equal place with all other religions in the empire. As to whether Japan will ever become a Christian nation, Mr. Ellis quotes Count Okuma, as representative of the elder statesmen in the nation, as saying that Christianity will never become a national religion of the land; but the journalist adds that, on the other hand, "every Christian in the country, foreigner and Japanese, holds with absolute assurance the affirmative view." Concerning the missionaries themselves, even Count Okuma speaks with strong approval: "They have done only good, and not evil." Ambassador Luke E. Wright is also quoted as unequivocally approving the missionary: "I must confess that I have not met a single missionary who could not pass anywhere." Mr. Ellis adds his own hearty indorsement of the missionary force: —

"I have met personally 250 missionaries, of all creeds, stationed in every part of Japan. I have seen them at work and at play. I have sought all the criticism against them and their work that could be heard. Wherever I have learned of a critic or antagonist of the missionaries I have tried to get the worst he had to say. From scores of Japanese, Christian and non-Christian, I have gleaned opinions of the missionary force. Summing all up I am bound to say that the missionaries as a whole grade higher than even the ministry at home. Their devotion to their work and to the welfare of the Japanese is unquestioned. The results of their labor are beyond doubt really great. To say that their converts are not genuine and their work superficial is simply to betray a lack of knowledge of conditions that are apparent to any unbiased observer."

**Honor to One of the Haystack Heroes**

REV. FRANCIS L. ROBBINS, one of the members of the Haystack Prayer Meeting group, was pastor of the Congregational Church at Enfield, Conn. (to which we are indebted for this note and the accompanying cut), from the time of his ordination in 1816 till his death in 1850. Catching something of the spirit of the outdoor service at the anniversary at Williamstown in October, this church decided to hold a service in commemoration of Mr. Robbins, at which a memorial thank-offering to the American Board of Commissioners for Foreign Missions should be received in grateful recognition of his faithful service as its pastor and his connection with the origin of the foreign missionary impulse in America.

Letters were sent to former members of the church, many of whom were, of course, unable to attend for reason of age, but who sent in reply letters

REV. FRANCIS L. ROBBINS

containing reminiscences of the pastor of their childhood, often inclosing a substantial sum for the offering.

At the service, which was held in connection with the annual meeting of the church on January 17, the pastor, Rev. J. P. Garfield, gave a short sketch of Mr. Robbins up to the time of his settlement in Enfield, and was followed by many others who gave brief addresses upon the various phases of his activity in the church and the community, in which the very delightful personality of this gentleman of the old school was set forth. The offering was the richest part of the service, enjoyed by all, in which the congregation joined with many absent and former members in giving a substantial expression of their deep sense of gratitude for the life so graciously spent among them. The offering amounted to $124.01.

# THE LAYMEN'S MISSIONARY MOVEMENT

ON the day before the recent Conference of Foreign Mission Boards, reported elsewhere in this number, the new Laymen's Missionary Movement gave a dinner at Hotel Walton, Philadelphia, with many men of prominence in the city and from outside in attendance and with the delegates to the conference as guests. Dr. Keen, president of the Baptist Missionary Union, introduced as speakers the Methodist Episcopal Bishop Bashford, of China; ex-Governor Beaver, of Pa.; Robert E. Speer, of the Presbyterian Board of Missions; J. Campbell White, of the Board of the Reformed Church and President Capen, of our American Board of Foreign Missions.

Dr. Capen's address, which was substantially the same as that made at the conference the day following, related the sudden and spontaneous origin of the movement and discussed its meaning and its purposes under such captions as Why; What It Is Not; What It Is, and How. He said: —

"It is not a new missionary board to collect and administer funds. It is not a movement to find and send out missionaries, nor an interdenominational movement to organize a new missionary brotherhood.

"It is a promoting agency to facilitate the work already under way. It is a laymen's movement for the mature business men of today who now have in hand the money which they can give if they will. It is an attempt to utilize the principles of legitimate promoting."

As to how the movement is to accomplish its task these plans were indicated: A large central committee representative of all of the larger denominations and of kindred movements; the use of existing organizations; the holding of parlor and dining room conferences for mature laymen; the devising and systematic pushing of a laymen's pledge; campaigns of laymen for laymen; publications specially adapted for this class; a commission of laymen to visit the mission fields for investigation and report, and a gradual union of all denominations into a great missionary board.

This address, outlining the program for the Movement, was enthusiastically indorsed by the large company of men present, and the working out of these plans is already well begun. The central committee has been increased to 100 men, with a percentage representing Canada; the executive committee has been increased from nine to fifteen, with two from Canada. Mr. J. Campbell White has been chosen the general secretary to take charge of the Movement as its executive officer.

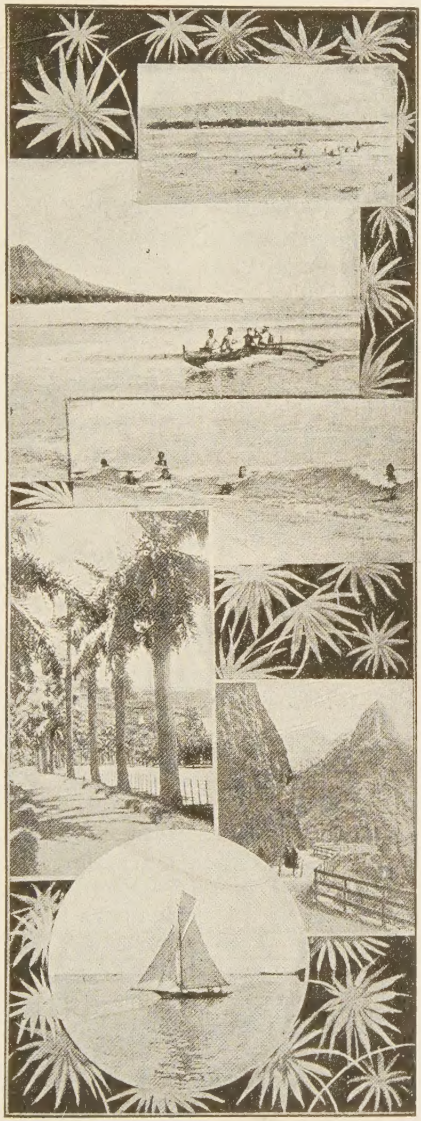
It is hoped that a similar organization may be created in Great Britain, and it is understood that Germany is already eager for some such union of its men for the missionary enterprise. Dr. Capen's address has been printed, and will have wide circulation in this country and abroad. It will stand as the first publication of the Laymen's Missionary Movement. The laymen's commission to visit the mission fields is now being made up; a leaflet has been issued giving general and detailed suggestions as to the work of this commission and the character of the investigation desired, so that there may be some unity of action and practical result.

The movement now awaits the formal indorsement of mission boards and systematic and vigorous extension through the land. Individual responses from influential laymen of various denominations to the appeal of the new movement have been stirring in their evidence of devotion; the outlook for a widespread awakening of the Church of Christ, in the person of its strong men, to the missionary opportunity of the present day is gloriously bright. May God bless the new Laymen's Missionary Movement!

# HONOLULU AND THE AMERICAN BOARD

By Secretary JAMES L. BARTON

THE Foreign Secretary, during a brief stop at Honolulu upon his way to Japan and China, had an object lesson in American Board history not often experienced. Soon after his arrival on shore the governor of the territory, the Hon. George Robert Carter, said to him that after several years of experience and observation here he was increasingly impressed with the far-sighted wisdom and marked ability of the missionaries who laid the foundation for the present state. He said further that he had no hesitation in declaring that these islands owe their present prosperity, educational, commercial, and political, to the early missionaries of the American Board.



IN AND ABOUT HONOLULU
Taken from the American Board edition of *The Friend*

In the evening of the stay at Honolulu we held a "Grand International Rally of Welcome" in the Kawaiahao church, the largest native church upon the islands. It was indeed an international audience entertained by an international program. To the Secretary one of the most interesting features of the occasion was the fact that the corner stone of that church was laid by Rev. Hiram Bingham in 1839, and the church itself was dedicated in 1842. The son of the one who laid that corner stone, and who belonged to the first group of missionaries sent by the American Board to this place, sat upon the platform and had a part in the service. The Hiram Bingham of today is still full of good works. His father was nearly six months upon his way to Honolulu, and the news of his arrival did not get back to Boston for over a year longer; his journey was filled with hardships and peril. The Foreign Secretary made the journey in only about ten days of travel, all in great comfort, and he might have announced his arrival on the evening of the tenth day by cable had he wished so to do. Surely the world is growing smaller, and the nations are lying at our very door.

The work organized and put into

operation by the early missionaries of the American Board in these islands is now carried on by the Hawaiian Evangelical Association, of which the Hon. Peter C. Jones is the president, and Rev. Dr. Doremus Scudder the secretary. The task of the association, however, has been greatly increased by the coming here of great numbers of Portuguese, Chinese, and Japanese. It is a most interesting fact that the officers of this association are largely either missionaries of the American Board or the children of missionaries. Apart from Dr. Hiram Bingham, the Gilbert Island missionary now engaged here in the preparation of a Christian literature for that people, none of these officers draw aid or support from the American Board.

Independent, self-directing home missionary organizations must always be the crowning triumph of all foreign missionary operations. Since these islands have become an integral and permanent part of the United States, it is logically fitting that the American Missionary Association should now aid the Hawaiian Association in providing Christian instruction for the various races coming here.

Space will not permit the mere cataloguing of the names of the sons and daughters and grandsons and granddaughters of former missionaries of the American Board who are aggressive leaders in this work of reaching the alien races now found here in such numbers. They continue the names of Bishop, Jones, Gulick, Scudder, Parker, Damon, Judd, Hall, Armstrong, Castle, Cooke, and many more whose very mention recalls stories of hardship and triumph, of the building of church and state upon foundations laid in the gospel of Jesus Christ. If any one thinks those early missionaries threw away their lives, let him come here and learn what their children think about it. He who builds himself into Christian institutions makes himself immortal.

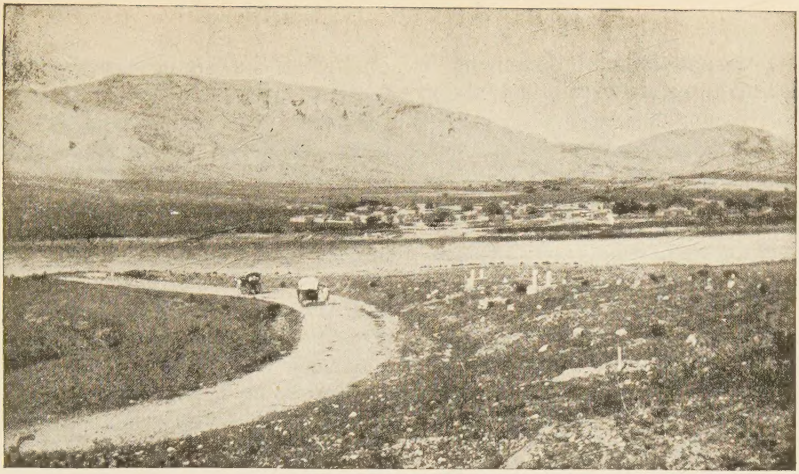
# A SAMPLE WEEK IN HARPOOT

By Rev. EDWARD F. CAREY, of Harpoot, Eastern Turkey

PEOPLE in America often wonder what a missionary does; it might be more in order to wonder what he does not do. Of course each one has his own separate department, but besides attending to that he must be able to conduct many other sorts of business, because missionaries are few and there are many varieties of work to be done.

To begin my week with Saturday: In the morning I got out the fifty hectographed copies of the eight-page *Seminary Letter* which goes to all the Christian workers in the field, and contains news and religious articles by students and missionaries. Then I rode horseback with Mr. Knapp thirteen miles to the Euphrates River, where we examined the qualities of soil in a farm three miles in length, with a view to buying it for a colony of orphans. Late in the afternoon I rode on to Ichme, a village at the foot of the mountains across our Harpoot plain. There I went to the house of the Protestant pastor, and tried to encourage him in his fight against the immorality, superstition, and coldness of the people. In the evening a crowd of the villagers gathered, and we had an informal meeting. Afterward I went to bed with the fleas.

I preached at the sunrise service the next morning, Sunday. Then we had a business meeting, in which the people agreed to pay the salary of a girls' school-teacher, the Board also paying part. After receiving some calls, I rode three miles to a farmers' village called Haboosi. There I preached at the noon service, and was greatly

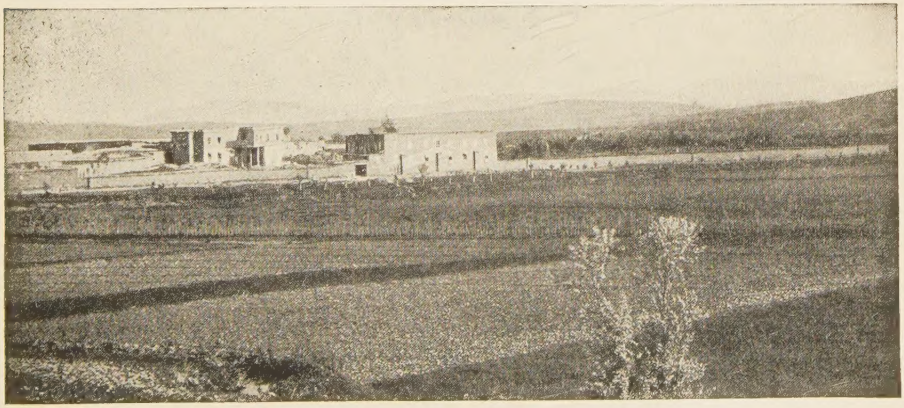


THE EUPHRATES RIVER

cheered by the energy of a group of young men in the church who have just erected a good parsonage of sun-dried brick for their preacher. Mr. Knapp, who had left me to go and preach in another village, rode up to Haboosi about two P.M., and together we went three more miles to Aghunsik. There we had the sunset service, then a crowd of callers, and finally some food and a bed on the floor.

Monday morning we rode back to Harpoot, stopping on the way to advertise the silkworm eggs raised at the orphanage. After a bath and lunch I was ready for the violin lesson that I give every day at one o'clock. At two I was giving a lecture before the seminary on "The Religion of the Phœnicians." At four I had my regular lesson with the seniors of the college on the subject of psychology. The evening was spent in giving dictation to an Armenian secretary.

Tuesday morning I went to my regular class with the college juniors on the history of Israel. After seminary prayers I lectured on the introduction to the Pentateuch. Then I went over to the orphan rug factory to arrange about



THE HUNTSOR FARM

One of the undertakings of Rev. G. P. Knapp, which provides work and training for the orphans without cost to the American Board

some dyeing and looms. After that I went to lunch in a new restaurant kept by one of the orphans.

The lecture before the seminary on the history of religions Wednesday afternoon was on the gods of Greece. Then I went up to the college, and, at their request, spent two hours explaining to the seniors the philosophy of idealistic pantheism.

Thursday was spent over the regular college lessons. Friday afternoon I took my camera and went to the seminary building to take several pictures of the rooms and students. These pictures are to be sent to a generous American donor of $450 to the institution. At 3.30 P.M. I gave a lecture before an audience of about 1,200 on the geography of the Holy Land, illustrated with lantern slides I brought from Jerusalem last summer. In the evening the missionaries held their regular business meeting and social. There was some vocal and instrumental music; I played the 'cello in a trio.

And so the week was done. And almost every missionary has the same variety in his kinds of business. For instance, Mr. Knapp is the treasurer of the station, handling thousands of dollars every month; he is also the manager of five orphanages, with a large body of assistants; he is a preacher of excellent ability, enough of an architect to have put up three of our most useful mission buildings, president of the Co-operative Committee, composed of Americans, Germans, and Armenians, having charge of forty-three preaching places and schools, and a partner with Rendel Harris, of England, in some large cloth works established to bring employment to the poor.

OLD AND NEW METHODS OF PLOWING

Or consider the task of the president of Euphrates College. The executive work of caring for about a thousand pupils in college and preparatory grades is considerable; besides that Mr. Riggs runs several industrial shops that have been a good business success and the means for many a poor boy's education; he has lately set up a tower clock, run with a clever electrical device of his own invention; he has constructed a great many machines for physical experiments, thus saving the college several hundreds of dollars; and he is actively interested in the religious progress of the students, doing much

personal work among them. And so we might go on finding that all missionaries have the blessing of a variety of work, which simply means that a missionary today is the product, not only of his religious inspiration, but of modern social conditions. He must be a preacher, teacher, organizer of religious, philanthropic, and business institutions, and, if necessity demands, a farmer, mechanic, or builder, or even a photographer or musician. And he must do all of these things for the glory of God.

# FIGHTING OPIUM IN FOOCHOW

By Rev. GEORGE W. HINMAN, of Foochow

SOME time ago a remarkable meeting was held in Foochow. It was not a gathering of native Christians under the direction of their native pastors or the missionaries, but a mass meeting, planned and called by the gentry of the city to meet in a new ancestral hall for the purpose of discussing the evils of opium, the first meeting of the Foochow "Drive Out Poison Society." Public meetings are a new thing in China; formerly there was no occasion for them; there was no public spirit, and no call to develop and educate it. The narrow range of necessary knowledge could be found in the classics, and those with ambitions for learning could study for themselves the books available.

The art of public speaking and the practice of deliberative assemblies were almost unknown until the Christian Church was established and public preaching came to be recognized as an educative force. Five years ago an occasional theatrical performance in the local temple was the only public gathering outside of Christian churches. But now we hear of "lecture meetings" everywhere, for the extension of the boycott, for the enlisting of capital in railway projects, for the development of new educational schemes, and for the creation of public sentiment against opium and foot-binding. Though the leaders of these movements strongly insist that they do not and must not imitate the Christians in their new methods, yet the example of Protestant congregations and Protestant schools has been unquestionably the suggestion for the whole program of reform now being carried out so widely in China.

The first serious effort to stop the opium trade from India to China was made by Imperial Commissioner Lin Tze Hsu at Canton, in 1839, by special command of the Emperor Tao Kuang, who seems to have been conscientious in his effort to prevent the spread of the opium curse. This Commissioner Lin was a native of Foochow, a man of great energy and determination, sincere in his belief that opium was demoralizing the Chinese people. He is rightly considered by his countrymen as one of China's real patriots. But he was a conservative and utterly opposed to all foreign trade, and as a result his earnest but unwise effort provoked the British government to retaliation for the confiscation of a large quantity of opium and the high-handed treatment of the British community at Canton.

The general use of opium in China dates from only about seventy years ago. Yet from the beginning enlightened and patriotic Chinese have felt strongly the danger from the spread of opium smoking. One can hardly conceive the devastation that has been wrought through this curse during these few decades. In little more than half a century the opium habit has swept over the land like a pestilence. The great Taiping rebellion during fifteen years caused the death of 20,000,000 Chinese; opium smoking has probably claimed more victims in the same time.

The present organized effort in Foo-

THE CITY OF FOOCHOW

chow to check the ravages of the opium habit has as its head the great-grandson of Commissioner Lin, himself the most prominent of the Foochow gentry. In his address at the anti-opium meeting he referred appropriately to the efforts of his ancestor, and declared that now all were in earnest to carry out the purpose which Commissioner Lin had undertaken. The ancestral hall, first opened for this occasion, had been erected in memory of Commissioner Lin, the funds for that purpose having been contributed by the people of the remote province of Ili, to whose civilization and development Lin had devoted himself with great zeal and energy after his recall and banishment from the empire for failure in the negotiations at Canton. Addresses were given in the meeting by the head of the Merchants' Guild of Foochow, the prefect of the city, and other prominent men, as well as by the great-grandson of the patriot. Various bands of schoolboys from the new government schools marched into the hall at different times, with banners and musical instruments, and sang hymns in honor of Commissioner Lin or of a general patriotic nature. Great crowds of Chinese of all ranks in life, from the highest silk-clad mandarins to the lowest bare-backed coolies, surged back and forth through the beautiful rooms of the memorial hall, now listening for a time to the earnest words of the speakers, then moving on to witness the evolutions of a squad of schoolboys under the lead of their energetic teachers, or stopping at the little tables to partake of the tea and light refreshments generously provided. The most prominent and influential of the official and literary classes of Foochow were there, and seemed to be genuinely in earnest to carry out their philanthropic enterprise.

To the two foreigners present, accustomed to the age-old conservatism of China, the whole scene seemed unreal. Who had ever dreamed that the proud, exclusive officials, the haughty, self-sufficient literary men, would lay aside their dignity and their complacency so far as to stand for hours in the heat, laboring to stir up in the minds of the careless mob crowding around them a public sentiment against opium? Who would have thought to see the typical long-gowned, big-spectacled Chinese teacher, whose ambition in life has been to fill his "stomach" with the classics and to "sit" a school, all at once metamorphosed into a hustling marshal of uniformed schoolboys, filing up on the platform and singing in concert to the accompaniment of a West-

ern organ? And this among classes of the Chinese who above all things hate to be thought under missionary influence!

Of course there was no constituency upon whom the new anti-opium society could call to make up an audience. Those who gathered to listen were merely the flotsam and jetsam of the streets, such as stop for a few minutes in the midst of their work before the stand of a street fakir or in the door of a street chapel or dispensary. In truth there was no audience, as we would regard it, and the very slight results produced upon the shifting crowd of listeners seemed as disappointing as the whole-hearted response of the higher classes who arranged and carried through the meeting was encouraging.

The gathering was widely and well advertised, and a large amount of very suggestive literature on the opium question was distributed and read by thousands. These announcements posted up in the shops of the city did perhaps as much to influence public opinion as the addresses at the meeting. The literary and official classes responded to the invitations by their presence and assistance, but the "masses," the great body of ordinary people, were not there, partly because there was no place for them in the comparatively small halls and courts of the memorial building, and partly because *meetings* are distinctly an innovation, to which it will take them some time to get used. Many of those concerned in arranging this meeting recognized that to make such gatherings effective for the education of the public mind, Foochow must soon be provided with a proper lecture hall, where the already (for China) marvelous development of public instruction through newspapers may be supplemented by the teaching of the public lecture.

The committee in charge of the meeting sent special invitations to the leading schools of the missions, apparently recognizing the schools as organizations with which they could have relations not so compromising as with the churches or the foreign missionaries directly. A large number of our Christian teachers and preachers were present, and the two foreigners who attended were treated with distinguished courtesy by all those in charge, though no Christian, foreigner or native, was asked to speak. Another organization similar to the anti-opium society, named the Public Improvement Society, has been started this summer, largely through the suggestions or active assistance of Christian preachers and teachers, but in it also there is a very evident dread of too much Christian influence. Anything that savors in the least of dependence upon foreign countries is theoretically ruled out of the plans of those who cry, "China for the Chinese," though practically they are close students and imitators of foreign ideas.

# AN ELECT LADY

## Mrs. Ruby Harding Fairbank

ANNOUNCEMENT was made in our last issue of the death of Mrs. Henry Fairbank, of the Marathi Mission, the sad event occurring on December 24.

Mrs. Fairbank was the daughter of Rev. and Mrs. Charles Harding, for forty years missionaries in India. She was born at Bombay, October 23, 1860, and after pursuing her studies in the Poughkeepsie Female Academy and at Wellesley College she offered herself for missionary service, and went to India in 1882. Four years later, September 16, 1886, she was married at Sholapur, her father's station, to Rev. Henry Fairbank, a son and grandson of the Marathi Mission, who had just

arrived in India after completing his studies in the United States.

They were appointed to the Vadala station, twenty-six miles north of Ahmednagar. With all that region

MRS. RUBY HARDING FAIRBANK

the Fairbank name has been very closely and affectionately associated for two generations. It is still superintended by the youngest member of the family, Rev. Edward Fairbank.

Rev. Henry G. Bissell, of the same mission, has sent some facts connected with the life of Mr. and Mrs. Fairbank at Vadala. "Every year of their stay there told. At each semiannual meeting of the mission this husband and wife had a thrilling story to tell of growth in schools and churches, of conversions, of inquirers, of calls for Christian teachers and preachers and Bible-women to come and tell the tidings of the Saviour and his love.

"The present prosperous girls' boarding school at Vadala owes its origin to Mrs. Fairbank's planning and persevering. Who, except those who do it, know what it costs to launch such a work and follow it through? Also, the work of the Bible-women in that district owes, if not its actual origin, certainly its later efficiency, in large part, to this missionary's interest, energy, and devotion.

"Mrs. Fairbank spent herself without stint for the girls and women of her dear Vadala district; they will be the first to declare it. The state of her health brought her with her children to Colorado Springs a few years ago. Still the brave man and wife lived their unselfish lives and did their work, separated from each other by twelve thousand miles; she assiduously, prayerfully regaining her strength and loving her children into youth; he laboring alone as superintendent of the Ahmednagar High School."

Such loving testimony will be corroborated by all who knew Mrs. Fairbank. In her girlhood, when at the Missionary Home in Auburndale, where she made her first open confession of faith, she was noted for the sweetness of her disposition and her devoted Christian spirit. She won all hearts by the beauty of her character as well as of her person. Never in vigorous health, she endured most patiently certain limitations, in the midst of them all accomplishing a noble work. For a few months prior to her decease she suffered much, and her death occurred in connection with a surgical operation, which served only to reveal the fact that recovery was hopeless. Knowing what might be involved in the result, she calmly submitted to the surgeon's knife, enjoining them that, whatever might happen, nothing should spoil the joyousness of Christmas. She was buried on Christmas Day amid the tears of a great company of native Christians, by whom she was most dearly beloved.

Three children survive her, two sons and a daughter, who are pursuing their studies in America. The sons have been for years most lovingly cared for by Rev. and Mrs. Edwin H. Byington, of Beverly, Mass., and it was a strange providence that these sons were in attendance upon the funeral of their foster mother when they learned that their own mother had just passed to the home above.

A PARTIAL VIEW OF CENTRAL TURKEY COLLEGE, AINTAB

# THROUGH NORTHERN SYRIA
## AINTAB TO BEIRUT

By District Secretary A. N. HITCHCOCK, PH.D.

*(Written on the Red Sea)*

A TRIP around the world is a book with a thousand chapters; here is one of them.

If some one were to say, "Give me in a single word a demonstration of the value of foreign missions," I would answer, *Aintab*. When one finds in the Orient a city of 50,000 people with four flourishing Protestant churches, audiences ranging from 1,000 to 3,000, single prayer meetings attended by 450 persons, a men's college turning out preachers as well as scholars, a girls' seminary with a large body of young women receiving daily impressions from the best ideals of life and character, an orphanage where more than a hundred fatherless waifs are being turned into the paths of life, a hospital to which patients flock sometimes from fifteen or twenty different towns and villages in a single day, and a Protestant community numbering five or six thousand and already by far the most influential element in the life of the city, he no longer rests the case on theoretical grounds, but says, confidently, "There are the facts!" And Aintab is but one example out of many.

In a carriage drawn by three horses, President Merrill, of Central Turkey College, accompanied us in a two days' ride from Aintab southward to Aleppo, and gave us "safe conduct." What might have been our fate had Dr. Creegan and I undertaken to make our way alone among Syrians and Bedouins and Turks and Circassians, whose languages were utterly foreign to us, it is impossible to say. Certain it is that we carried no firearms. On our journey we passed numerous caravans of camels and asses, slowly threading their way either to the coast or to the far interior.

The first night we stopped at Killis, arriving in a pouring rain. The streets, like those of most Oriental cities, are narrow, circuitous, and filthy. We have in that city a good-sized church and a small school. Although the rain came down in torrents about 125 people assembled in the evening to see and hear the strangers from America. All except the speakers sat upon the floor. But for the rain, the pastor said, the church would have been filled with an audience of 400.

As there was no ceiling between the corrugated iron roof and the floor, the sound of the rain was sometimes like deafening thunder, so that once or twice it became necessary to stop speaking and wait for the storm to abate. That night we slept in the little stone schoolhouse near the church, on cots which we had brought with us.

The following morning we ate break-

fast in the schoolhouse, long before daylight, the same being served upon a low wooden bench in genuine tourist fashion by our guide, President Merrill. Then taking to the carriage again and covering ourselves well with blankets, we stretched out at nearly full length, it being contrary to custom to have any carriage seats in such long journeys.

We stopped for lunch in an old khan, or wayside inn, sitting on a backless camp stool with our feet in the mud, the khan having no other floor. Sundry other travelers had halted to feed their camels and get a cup of Turkish coffee. These men wore fezes, or turbans, long, skirt-like gowns, and were generally barefooted in spite of the cold December weather.

A STREET IN AINTAB

At three P.M. we reached Aleppo in Northern Syria. This city, located in the great and fertile plain of Aleppo and on the Chalus River mentioned by Xenophon, has a population of probably 60,000. Egyptian tablets show that it has an antiquity reaching back as far as the year 2000 B.C. After a necessary call upon the American consul for the purpose of fixing up our *teskera*, or special passport, we drove about the city, through its almost impassable narrow streets, and around the moat and ruins of the great citadel or castle, portions of which are doubtless 1,200 years old. We were received for the night into the hospitable home of a Protestant Armenian physician, who is a graduate of Central Turkey College and one of the most skillful surgeons in the Turkish empire. A company of friends gathered in the evening, and, like the disciples who assembled in an "upper room," we also took counsel concerning some of the great things of the kingdom.

There is a new railway line, completed within a few months, which extends from Aleppo southward through the great plain of Northern Syria, along the Lebanon range, and, turning westward at the southern end of Mount Lebanon, reaches the Mediterranean at Beirut. It was a long day's ride — from 5.20 A.M. until midnight — but we made it without accident or serious inconvenience, although Dr. Creegan and I were unattended. Strange sensations came over us as we halted at city after city mentioned in the Old Testament and famous as far back as Solomon and David and even Moses. We passed, for example, through Riblah, spoken of in Num. 34: 11; also through Hamath, mentioned by the prophet Amos and in 2 Kings. Most wonderful of all is Baalbec, the ancient Heliopolis, whose classic ruins tell their solemn story of magnificence and decay.

Beirut is a great city, and the greatest thing in it is the Syrian Protestant College, with its 800 energetic students, 145 of whom are Moslems! To have an opportunity of addressing them was an inspiration.

The senior Dr. Bliss, who "started with sixteen students," is held in high honor and affection. President Howard Bliss and his able associates are making the college a real evangelizing agency.

It was a rare, though unexpected, hour which we were permitted to spend in the annual meeting of the Syrian

Mission, receiving and conveying greetings and hearing some wise and encouraging words from the venerable Dr. Jessup and others concerning the present outlook.

The day gains upon the night!

# THE FOURTEENTH ANNUAL CONFERENCE OF FOREIGN MISSION BOARDS

By Assistant Secretary ENOCH F. BELL

ALL that is here attempted is simply to mention some salient features of the interesting and important conference held at Philadelphia, January 9–10.

Ninety representatives of forty-seven mission boards of the United States and Canada were present. The subject uppermost in the minds of all was the newly organized Laymen's Movement, an account of which is given elsewhere in this number. This new agency was heartily, we may say gratefully indorsed by the conference.

Much interest was also felt in a discussion of the force needed for the "evangelization of the world within a reasonable time." It was decided to give another year to a more complete answering of this question. Each board is therefore urged to make a careful estimate of its "responsibility"; in other words, to state the number of millions of souls it believes itself responsible for evangelizing, the missionaries and money needed to meet this responsibility, and the number of missionaries that could wisely be sent out at once and would be sent, provided the men and the means could be found.

The difficulty in making this careful estimate is obvious even to the novice; without the co-operation of the missionaries on the field, singly and in conference, it would not be worth while. Just how the question will be worked out is left to each board. The boards of the United Presbyterian Church and the Presbyterian Church North have already set in motion a minute inquiry with some marked results. The American Board, even though it does not place the highest value upon statistics, will heartily co-operate in this investigation, so far as it can do so, for it not only desires to help supply the Laymen's Movement and Student Volunteer Movement with the "definite propositions" asked for, but it would also do all in its power to bring home to each missionary and church member the realization of the distinctive responsibility of the Congregational churches. Are we responsible for 75,000,000 people in non-Christian lands who look to us, and to us only, for their knowledge of Jesus Christ? Do we need 153 more missionaries to man these fields fully (not counting the native workers)? Do we need fully $300,000 more a year with which to carry on the work adequately? Do we need at once twenty well-qualified missionaries? If a careful estimate makes these or other figures express the exact status, then it will do us no harm to realize the fact. Certainly there are some who would feel the responsibility more keenly if such figures could be in hand.

Among other matters of importance considered at the conference were the religious situation in Russia and the Congo atrocities. Resolutions covering both matters were adopted, and proper steps for the presenting of the same to the czar, in one case, and to King Edward and President Roosevelt in the other, were authorized to be taken.

A step toward closer co-operation was taken in the appointment of a standing committee on reference and counsel, to which all questions of comity and co-operation may be referred. It is understood that the "general range of this committee's work shall

include such features as: (*a*) suggestions in regard to unoccupied fields; (*b*) negotiations with governments; (*c*) consideration of questions arising on the mission field between the missions of different boards; (*d*) such other questions as may be from time to time referred to it; (*e*) original action in cases requiring immediate attention and not involving questions of policy, regarding which there might be essential differences of opinion."

To the friends of the American Board one of the most touching incidents of the conference, and one which well illustrates the spirit of this interdenominational conference, was the tribute paid our late Secretary, Judson Smith, "a Christian gentleman, a true scholar, and a student of missions," by Secretary Robert E. Speer of the Presbyterian Board. It was all the more impressive because so entirely spontaneous.

# THE MISSIONARY CONCERT AN ASSOCIATED PRESS

By Miss GRACE C. WHITE, West Brookfield, Mass.

As a nation we guard the men who are our representatives abroad, and watch with keen interest the manner in which they uphold and advance our governmental interests. Our soldiers could not penetrate a corner of the darkest continent in the service of the flag of liberty without our knowing, from the day they were detailed to that spot, just where to find it on the map, and what were the climatic, social, and political conditions they would there meet. Even the course of the journey would be made plain, and the purpose for which they went forth impressed on every mind.

What, then, may the soldiers of the cross, who have gone forth as representatives of our churches to conquer superstition and barbarism that Christ's kingdom may be advanced, fairly expect of the people who have sent them?

Ought we not to have as deep an interest in their welfare and in the success of their enterprise as we have in the welfare of our soldiers and our diplomats? Indeed, interest in our missionaries should be as much deeper as their work is superior to the operations of war and statecraft. Surely the forces on the missionary field deserve to feel the support of an enthusiastic constituency at home. Yet do we ever turn with that eager haste to the news from South Africa, to learn of the welfare of our missionaries in Natal and Johannesburg, with which we recently followed the operation there of the military forces of another country?

Now the Missionary Concert should be a bureau of information to the church concerning its workers abroad — what the Associated Press is in the newspaper field, for to whatever spot civilization has penetrated there has the Associated Press taken the reading world, adding to its knowledge and widening its horizon. Similarly, through the medium of the Monthly Concert the whole church should be able to hear of her spiritual interests in foreign lands, and be kept alert as to what her prayers, her moneys, and her workers are accomplishing. Let us rate the Missionary Concert at its proper value; give it the place it deserves in our organized church life; put into it the work that is necessary to make it serve its purpose, and so secure at length a more interested and intelligent support of our missionary enterprise; for our interest in this, as in all things, is in proportion to our knowledge. There is news enough, and here is an opportunity to publish it to the church. The responsibility for ignorance where we might have had intelligence is appallingly heavy.

# HOME DEPARTMENT

CONDUCTED BY SECRETARY PATTON

## THE STATE OF OUR FINANCES

PEOPLE tell us the first thing they look for in the *Herald* is the financial statement. We are glad this is so, and we have reason to believe our friends are following the record of receipts this year with an unusual keenness of interest. With our new form of statement, showing an analysis of receipts, less comment is necessary than formerly; but we cannot forbear calling attention to the steady falling off in donations from churches and individuals. The first column in the table tells pretty much the whole story as to the state of our finances. Unless this tendency can be checked it means a serious condition for the Board at the end of the year.

## THE FINANCIAL STATEMENT

RECEIVED IN JANUARY

| | From Churches and Individuals | From the Woman's Boards | From S. S. and Y. P. S. C. E. | For Special Objects | From Legacies | Interest | Totals |
|---|---|---|---|---|---|---|---|
| 1906 | $55,116.86 | $14,038.61 | $2,664.91 | $3,238.07 | $4,296.14 | $3,512.90 | $82,867.49 |
| 1907 | 46,268.25 | 18,265.12 | 2,552.12 | 6,211.76 | 9,120.41 | 3,186.12 | 85,603.78 |
| Gain | | $4,226.51 | | $2,973.69 | $4,824.27 | | $2,736.29 |
| Loss | $8,848.61 | | $112.79 | | | $326.78 | |

FOR FIVE MONTHS TO JANUARY 31

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 1906 | $137,298.39 | $76,782 58 | $11,023.99 | $23,448.65 | $26,938.57 | $9,320.02 | $284,812.20 |
| 1907 | 125,983.87 | 73,818.86 | 6,373.85 | 20,676.71 | 42,233.26 | 9,469.88 | 278,556.43 |
| Gain | | | | | $15,294.69 | $149.86 | |
| Loss | $11,314.52 | $2,963.72 | $4,650.14 | $2,771.94 | | | $6,255.77 |

## AMONG THE STATES

In our last issue we reported the conference held in Andover, Mass., and also the joint conference for New Hampshire and Vermont at Hanover. Since then similar gatherings have been held for Corporate Members and selected workers in ten other states, under the superintendence of Secretaries Patton and Hicks. The programs have been quite similar, although the speakers have varied. An afternoon session has been devoted to a survey of the foreign field, usually by a member of the Prudential Committee, supplemented by a missionary. An evening session has been devoted to the home situation, and the following morning the time has been spent in praying and planning. No attempt has been made to hold public meetings, the aim being to equip a selected body of workers with the facts and situations they should place before the churches. In making plans for each state the leading feature has been the Apportionment Plan proposed by the National Advisory Committee. In this respect these conferences have been as helpful to the home societies as to the American Board. As for the distinctive features

in each state conference the briefest possible mention must suffice.

*New York.* — On December 20 and 21, twenty-one men met at Clifton Springs, N. Y. The speakers were Rev. Harlan P. Beach, of New Haven; the Hon. Chester Holcombe, of Rochester; Secretary Hicks; and Rev. H. G. Bissell, of India. Already definite steps have been taken to push the campaign in several associations, under local leadership.

*Wisconsin.* — All but two of the Corporate Members gathered at Dr. Updike's church in Madison, together with several pastors, January 8 and 9. Rev. E. M. Noyes, of the Prudential Committee, gave the foreign survey, assisted by Rev. I. M. Channon, of Micronesia. Wisconsin has adopted the Apportionment Plan, and set it to work through the local associations. The State Committee for the Board, of which Senator Whitehead is chairman, are arranging a campaign among the churches with the help of Dr. W. S. Dodd, of Cesarea.

*Minnesota.* — The meeting was at Plymouth Church, Minneapolis, January 14 and 15, fifty delegates being present. The Wisconsin program was repeated, with Dr. Loba as an extra attraction. He made a thrilling address on India. The Apportionment Plan was approved and a strong committee appointed, of which Rev. Charles E. Burton is chairman, to put the matter before the churches in anticipation of action by the state association.

*Illinois.* — Meeting at Chicago Seminary, January 22 and 23, over one hundred delegates signing cards. The seminary students were also present. Prof. Harlan P. Beach, of Yale, gave the survey, making a profound impression. Dr. A. J. Lyman, of Brooklyn, Vice-President of the Board, read a paper of truly wonderful scope and power on "American Patriotism and Foreign Missions." The Apportionment Plan was approved and a strong committee, of which Mr. Robert W. Patton is chairman, was appointed to bring it before the state association, with recommendations as to what sum each church should raise for each object.

*Ohio.* — Over forty men came together on January 15 and 16. Rev. F. M. Pratt and the members of Plymouth Church, Cleveland, were the generous hosts. A strong resolution was adopted approving the Apportionment Plan and recommending that the State Committee, led by Dr. J. W. Bradshaw, apportion to the various conferences the amount assigned to Ohio by the Advisory Committee, and that conference committees be organized to apportion to the local churches as well as to assist the churches in raising their apportionment.

*Michigan.* — The conference was entertained by Rev. F. G. Ward and the members of Plymouth Church of Lansing. The speakers both here and in Ohio were the Hon. Chester Holcombe, Rev. John Hopkins Denison, Central Church, Boston, and Secretary Hicks. The Ohio plan was adopted by the Michigan conference, to be carried out by the state foreign missionary society and the committees of the various associations.

*Maine.* — The conference in Maine, on January 23 and 24, was held in Waterville, at the invitation of Rev. E. L. Marsh. The meetings resulted in a decision to carry on campaigns by conferences, under local leadership. The speakers were Treasurer F. H. Wiggin, Rev. Albert Parker Fitch, of Mt. Vernon Church, Boston, and Secretary Hicks. Arrangements have been made for a campaign of a week in one of the western conferences, assisted by Mr. Fitch. This feature is worthy of general adoption. It involves a series of meetings whose aim is to reach as many as possible of the churches rarely visited by a representative of the Board. Could not many city pastors help the churches less favored with missionary inspiration, by giving the most of a week between Sundays to this helpful service?

*Iowa.* — Meeting at the First Church,

Des Moines, January 29 and 30. Dr. F. N. White, of Chicago, gave a graphic and thorough account of Japan, the most picturesque country in the world. In sharp contrast came Mr. Channon's description of the barrenness of the coral islands. There was lengthy discussion of the Apportionment Plan, but no action beyond commending it to the state association.

*Missouri.* — The meetings were divided between a ministers' conference at St. Louis, January 28, and a gathering of ministers and laymen at Kansas City, February 4, both meetings being held in connection with lunches. Deep interest was evident, and a disposition shown to push the work as never before. A committee will take up the apportionment idea.

*Kansas.* — A small but earnest meeting was held at First Church, Topeka, Dr. Loba being the leading speaker. The Apportionment Plan was approved, and will be pushed by a committee of which Dr. F. L. Hayes, of Topeka, is chairman.

## AMONG THE COLLEGES

Between these conferences visits have been paid to several colleges for the obtaining of recruits. The marked increase of missionary interest at such institutions as Beloit, Carleton, Iowa, Washburn, and Oberlin is one of the most encouraging signs. Carleton is organizing for a mission in China under the American Board, and has $700 already in hand. Iowa has a steadily growing band of volunteers. The entire college turned out to hear Secretary Patton in the evening. Washburn turned Founders' Day into an American Board rally, and great enthusiasm was shown. As for Oberlin, it was an Iowa professor who spoke of it as "the most vital spot in Congregationalism today." Perhaps their intense missionary interest has something to do with this. In any case there is a strong missionary tide setting in. There are now sixty-nine Student Volunteers, and additions are being made to the band almost every week.

The two features of the foreign missionary enterprise which appeal especially to students are the heroic element and the bigness of the thing. "This is something worth while," they say. On the part, too, of students who, by choice or circumstance, remain in this country, there is a new attitude towards missions. These young men and women will soon be scattered among the churches, and are bound to exert a great influence. The missionary movement, beginning with students one hundred years ago, is being re-enforced by a new and mighty student uprising in our day.

## AMONG THE CHURCHES

Recent Sundays spent among the churches, together with information gathered from various sources, reveal an unusual degree of missionary activity. We are glad to see that pastors are preaching upon missions more than formerly, and that they are not confining their sermons to collection Sundays. As Secretary Barton said in a recent article, it is a misfortune that in most minds the subject of missions is always associated with the collection. More attention, too, is being paid to systems of benevolence; and as the apportionment idea gains ground, business system and detailed work will become the order of the day.

Several of the churches show commendable gains. First Church, Des Moines, under the leadership of Dr. F. N. Hodgdon, made an eighty per cent increase last year and means to add at least five per cent this year. Union Park, Chicago, of which Rev. F. N. White is pastor, intends to duplicate the special campaign gifts of last year. This is what we desire greatly of all our churches which were visited in the campaign. We will gladly furnish lists of contributors in such churches. Reber Place Church, St. Louis, which until recently was a city mission church, has a wide-awake pastor in Rev. Earl Hewson, who has originated a thoroughgoing system of benevolence looking to contributions

from every person of not less than ten cents per month for home and foreign missions. The neighborhood has been thoroughly canvassed, and collectors appointed for each district. They expect to double their contribution of last year. The form of envelope used is very original.

Allston Church, Boston, of which Rev. John O. Haarvig is pastor, adopts a missionary in Rev. William P. Clarke, of Bulgaria, and agrees to raise $440 toward his support. Pilgrim Church, Duluth, Rev. Alexander Milne, pastor, adopts Rev. Herbert M. Irwin, of Turkey, and one child, expecting also to cover part or all of Mrs. Irwin's salary. The money was raised in advance and announced at the annual meeting. Old South, Boston, again heads the list of all our churches with their superb single collection of $11,000. We wish all our churches could catch the spirit of these we have mentioned and many others like them. But it must be frankly stated that a vast number of churches are claiming no part in what Campbell Morgan calls "God's greatest enterprise," or are joining in this movement in a timid or perfunctory way.

*We will not rest until the Congregational denomination is on fire with missionary enthusiasm.*

## PRAYER CYCLE

It is our custom in the Board Rooms at our devotional service on Fridays to remember the Mohammedan world, as this is their own day of prayer. In view of the revival of interest in work among these people and the new opportunities for reaching them with the gospel, we suggest that our friends join us in these Friday petitions, especially remembering our own missionaries, men and women, laboring in Mohammedan lands. We print below a prayer used by the Church Missionary Society.

### A PRAYER FOR MOHAMMEDANS

O Lord God, to whom the scepter of right belongeth, lift up Thyself, and travel in the greatness of Thy strength throughout the Mohammedan lands of the East; because of the anointing of Thy Son, Jesus Christ, as Thy true Prophet, Priest and King, destroy the sword of Islam, and break the yoke of the false prophet Mohammed from off the necks of Egypt, Arabia, Turkey, Persia, and other Moslem lands, that so there may be opened throughout these lands a great door and effectual for the gospel, that the Word of the Lord may have free course and be glorified, and the veil upon so many hearts may be removed, through Jesus Christ, our Lord. Amen. — *Church Missionary Society Cycle of Prayer.*

## THE MISSIONARY PRAYER MEETING

We began last month a series of missionary topics on India, prepared by Mr. C. H. Baker, of Montclair. We are having good reports from the churches which used the opening topic, "The Land," and have been pleased to receive requests for literature to use in preparing papers and addresses. Let us repeat the admonition made one month ago. Let no address be more than five minutes in length. Study the subject as fully as you please, but boil down the result and tell the people your conclusions in a few words. This can be done. The Bible is a model of condensation. The story of the crucifixion in Mark can be read in two minutes. Try a meeting this month, using for authorities the literature mentioned last month, supplemented by such other matter as you can secure.

### GENERAL SUBJECT FOR THE YEAR: INDIA

*Topic for March:* THE PEOPLE

(*a*) The original dwellers in India. (*b*) Aryan invaders, Vedic history, Mongolian invaders. (*c*) Present population — number and distribution — urban and village. (*d*) Dependence on agriculture, famine, government works, railroads. (*e*) The Marathi Mission of the American Board — its great variety of work. (*f*) General News Items. (*g*) Prayer.

# YOUNG PEOPLE AND EDUCATION

CONDUCTED BY HARRY WADE HICKS, ASSOCIATE SECRETARY

**The Station Plan Article**

Another article connected with the Station Plan is presented in this issue under the title, "Sketches from the Early History of Pang-Chuang." The picture of Charles A. Stanley, Jr., the station correspondent, is given, and also the picture of Dr. Arthur H. Smith, the veteran of that important station. The Station Plan is proving its worth because it makes possible a current as well as an historical study. It is for this reason that so many new subscribers are being enrolled. The general budget of this station is not yet all subscribed, so that there is still a chance to make an investment.

**Active Partnership**

Personal letters from this department are going this month to officers of a number of Endeavor Societies and Sunday schools, asking them to give *official* consideration to the Board's request for *at least one offering*. Many of them reported no gifts last year. In some cases individual members or officers have written that they wanted to give personally, but this or that officer or committee would not consent to an offering. Such a surrender of responsibility could often be avoided by having the matter *officially* considered in the executive committee or a teachers' meeting. It is fine to see how rapidly the tide of missionary interest is spreading everywhere. The best is yet to come. Become an active partner.

**Watch the Financial Record**

If the Board is to receive the sum of $853,000 already appropriated, the Sunday schools and Endeavor Societies must, to say the least, equal their record of last year. How much better it would be to surpass it! Study the record in the third financial column of Dr. Patton's statement and see if the reported loss during the first five months cannot be checked and the tide turned. A large gain was made last year over previous years. If many Sunday schools and Endeavor Societies from which no offerings at all were reported last year should join the honorable ranks of the contributors by securing *one offering*, the tide would be turned.

**Annual Meeting of the Young People's Missionary Movement**

At the annual meeting of the board of managers of the Young People's Missionary Movement, held on January 9, in New York, the dates for the summer conferences of 1907 were selected. The places and dates are as follows: Lake Geneva, Wis., June 25 to July 3; Southern Conference, June 28 to July 7; Whitby, Ontario, July 4–12; Silver Bay, N. Y., July 19–28; Silver Bay Special Conference for Sunday School Workers, July 12–18.

The secretarial staff for the present year will consist of Mr. C. C. Michener, general secretary, and Messrs. C. V. Vickrey, at present visiting mission fields, Morris W. Ehnes, Edmund D. Soper, Ralph E. Diffendorfer, and C. M. Keeler. A department for work among young laymen was organized, and a working agreement with the Laymen's Missionary Movement was adopted. Steps were taken looking toward the call of two more secretaries. It was reported that over one hundred thousand text-books had been issued for use this winter, and nearly three thousand libraries, containing over twenty-five thousand volumes.

To meet its enlarging work, the Young People's Missionary Movement will seek incorporation at Albany at an early date, under a board of managers of thirty-nine members, nineteen of whom will be business men, and the

others representatives of twenty home and foreign missionary boards.

**Preliminary Summer Conference Announcement**

Young people interested in attending the summer conferences are urged to arrange for action on the matter at the spring conference or association of churches. Any applicant for attendance at the Lake Geneva Conference will be accepted, and applications will be received and filed in order from this date, if accompanied by a deposit of five dollars for the registration fee. Correspondence concerning attendance at the general missionary conference at Silver Bay will receive prompt attention. But one delegate from a church can ordinarily be chosen, and each applicant must assume responsibilities for work among the other churches of the conference or association as occasion may afford opportunity. Delegates to Silver Bay should be not less than twenty years of age and generally not more than forty. When possible a young man should be chosen, but this is not required. Applicants for the Sunday School Conference will be accepted in order of receipt, provided persons applying hold some position as officer or teacher in a Sunday school, or hold an office in some state, district, or county Sunday school association. All correspondence concerning attendance by Congregationalists upon the summer conferences of the Young People's Missionary Movement should be addressed to the Young People's Department of the American Board.

## SKETCHES FROM THE EARLY HISTORY OF PANG-CHUANG

By Rev. F. M. CHAPIN

REV. C. A. STANLEY, JR.
Correspondent

Pang-Chuang is a little village, like in almost every respect thousands or tens of thousands of villages on the great plain of Western Shantung and Chihli. In the early seventies Drs. Blodgett, Stanley, Arthur Smith, and Porter undertook frequent tours into this region. In 1877 and 1878 came the great famine in North China. By the advice of a Mr. Hou, one of the first converts at Tientsin and an intelligent and earnest disciple, our missionaries there, aided by Dr. Goodrich, of Tung-chou, opened famine relief work at the little village of Pang-Chuang. The greatest of care had to be exercised in affording temporary relief with the meager funds at their disposal. One of the missionaries on his return was taken seriously ill in consequence of the fatigue and exposure. This famine relief work served to introduce Christianity to a wide region, although the immediate results did not always last.

At one village, Shih Chia Tang, the villagers, to express their gratitude, presented the American Board a temple with several buildings and quite a large piece of ground. They themselves became well satisfied that their own idols were useless, and removed them from the temple and buried them. Yet the work in that village has not been lasting. Since then they have built new temples, and there are scarcely any Christians in the village or its immediate vicinity. In the spring of 1881 it was decided to open Pang-Chuang as a station of the American Board. Drs. Arthur H. Smith and Henry D. Porter were assigned as the first missionaries there. Buildings were erected for two families, and medical work was begun.

The work of education demanded the immediate attention of the missionaries. There was at that time only one place in the mission where boys could receive the instruction of a high school, namely,

Tung-chou. Boys from this region were sent to that institution and later were given instruction in the theological seminary at that city, which never had more than one class at a time. Among the number thus instructed was Pastor Chia, a man of more than ordinary intellectual ability, excellent judgment, and no little spirituality. (See article in *Missionary Herald* for January.) For many years he was regarded as the leading Chinese convert in the North China Mission.

Pastor Wou was another graduate of greater intellectual force, a fine preacher, and one who has left an abiding impression upon those whom he has been able to reach. His father and grandfather were also eminent as early converts to the faith and useful as preachers of the Word. The grandfather for many years had the unwonted faculty of selling books and tracts in the hospital to large numbers of patients, far exceeding any one who preceded or followed him in this ability. Mr. Hou was another helper. He was eminently gifted as an administrator. Through his influence the missionaries located in the little village which was his native place. Worship on the Sabbath was held in an adobe building, with its mud walls, its mud *kang*, a mud floor, and a mud roof. A little basket was passed around every Sabbath to receive the offerings of the believers. Once Helper Hou remarked, "You may not see anything in that basket [said basket would hold only about four or five cents' worth of copper cash], but I see there a chapel building," and out of that little basket grew the present chapel at Pang-Chuang, which has on many an occasion been crowded to its limit of 500 worshipers.

Still another helper was Mr. Sun Kuei Ting. He had formerly been a story-teller and had the Chinese language literally at his tongue's end. No one who heard him speak could ever say that Chinese is not a speech of great variety, beauty, and power, and, as he used it, a most facile instrument for reaching and influencing men. On one occasion he went to Chi Nan-fu. Calling at the Presbyterian Street Chapel he was invited to address the audience, which filled the house. He remarked as he rose that he seldom came to that city, and they must give him that day. The reply was, "Take all the time you want." Mr. Sun preached for three mortal hours, and, still more wonderful, the audience remained and listened to him.

In 1885 Dr. A. P. Peck and family removed to Pang-Chuang. Previously to this, money had been given for the medical work. Dr. S. Wells Williams left a considerable sum for the hospital which is known by his name. Patients came from all points of the compass. At first all sorts of hopeless cases, such as men not only blind, but without their eyeballs, sought cure at the hospital. The people could hardly make any distinction between the loss of sight from cataract and the case of a man absolutely blind from smallpox. The reputation of the hospital and dispensary increased year by year until ordinarily from 70 to 100 patients were in the former, and there were between ten and twelve thousand treatments per annum. Several assistants were trained to administer anæsthetics and to perform minor surgical operations. The ordinary expenses were some four or five hundred dollars. Since then these have somewhat increased, in spite of the fact that a small sum is received in fees and by the sale of medicines. At first gifts were brought in most freely to the physician, of all kinds and descriptions, including food, money, or other necessaries, from eggs of doubtful character all the way up.

From the start the hospital became the preaching place of its station. Dr. Arthur Smith was accustomed to give from one to three hours every afternoon in talking and preaching to the patients and those who came as attendants. There has always been a morning service of half an hour. All patients to whom it would be no injury

to read are urged to do so, and literature is sold to them and their attendants in great quantities. As a result

REV. ARTHUR H. SMITH, D.D.

the hospital has always been a powerful evangelistic agency.

For many years the aggressive evangelistic work was carried on by missionaries and helpers who attended fairs and markets within reach, and who preached often in the open air to the little companies who would gather around them. At the present time street chapels are open in the chief cities of the district which Pang-Chuang is trying to cover. Quarterly meetings for a long while have been held at the central station. At these times the sleeping room in the hospital and other places is taxed to its utmost to accommodate those who come. The streets outside the large gate of the compound wear the appearance of a fair ground. The Chinese love a crowd. On these occasions applicants for baptism are examined and received into the church. Questions of great interest and moment are discussed by the leading helpers, and as much instruction given as possible.

Station classes for twenty days or so are held in the chief outstations, the leading helpers being the instructors. So aggressive and influential has been this station that a decrease of at least one-half has been noticed in the sale of things used in idolatrous worship. Church members represent only a small fraction of those who have heard the truth and who have ceased to believe in the idols they were wont to reverence. An immense amount of literature has been put into circulation, an academy building in 1906 was erected, and the boys have now a large structure containing a proper recitation room and fitted for their use. This academy graduates men who at once enter the college at Tung-chou. The greatest interest is taken in the spiritual life of these young men. Many of them, Sabbath by Sabbath, go out to preach or hold services in the smaller churches near the central station. Dr. Henry D. Porter was, until he left this station in 1900, a most powerful influence in all that great region. He was loved by all who came to him as no other man ever has been in that station.

In the fall of 1885 occurred a riot at this little place. The village of Pang-Chuang is six miles distant from the river port where are landed all supplies of coal and other necessaries. For some time it was customary for any one and every one at Pang-Chuang to go and draw these supplies; but in that year a change was made, by which a contract was entered into with certain men who obliged themselves, however inconvenient it might be, to leave their own work in order to draw the supplies. During the absence of the other missionaries from the station the coal for that year arrived, and, as had been agreed, Dr. Porter handed over to the contractors the hauling of it. Immediately the other carter became indignant, and a raid was threatened on the mission and missionaries. It seemed at one time almost impossible to escape bloodshed and riot. Fortunately the district magistrate came to the village, called upon Dr. Porter, was told briefly the circumstances, and ordered the arrest of the would-be rioters. Since then nothing of the kind has occurred. Major General Wilson of Civil War fame, with his party, passed near Pang-Chuang a few years after. In the book

which he later published he refers to this incident and speaks of it in this way: "The helper who had introduced the missionaries into Pang-Chuang, finding that he himself was not to have all of the gain which he had expected, took this means of wreaking vengeance." As the helper was never dismissed from employ, and to the end of his days was the warmest friend of the missionaries, it will be seen how far from the truth was General Wilson's account. It is, however, a good sample of what many newspaper writers give of mission work.

The relations of the station with the Roman Catholics have been somewhat intimate. For years the attempt has been made to live on terms of harmony, if not of intimacy, with the foreign priests of that denomination. Numbers of native Protestants have been persecuted by native converts to that faith. In one instance there was a murder and the murderers have not been arrested, and the case will probably never come up for trial. The Drs. Tucker joined the station in the fall of 1902. Dr. Arthur Smith called them "Our double-barreled physician." Mr. Charles A. Stanley, Jr., and wife, joined the station in the fall of 1904, and he is at the present time the only ordained missionary there. The field, now delimited on all sides, embraces six counties and portions of four others. The population is estimated at 1,750,000.

## SOME THINGS A DOLLAR WILL DO

By ERNEST BOURNER ALLEN, of Toledo, Ohio

YOU wonder what a dollar can do and how it is spent to tell others of Jesus? Let me tell you how it may be invested.

*The First Dime* will help to take some new missionaries to other people who have not yet heard of the love of God. It will pay their fare and help to support them. Quite a number of missionaries are ready to go, and this first dime will help send them. Rom. 10: 13–15.

*The Second Dime* will enable the three little ships which take the place of the *Morning Star* to go to many islands and preach the gospel. It will also carry the ministers to sailors and people who rarely hear a sermon or have a good book to read. It would be a pity to have the little ships stop for want of coal. One less pleasure ride in a boat or canoe would make it possible for you to give this second dime! Isa. 42: 4.

*The Third Dime* will feed a starving child or help an orphan to go to school. It might save the life of a bright boy or a growing girl. The children were the special care of Jesus and he told us to help them in every way. Millions of "these little ones" are waiting to be told about the Lord of life who loves them. Surely this dime is needed. Luke 18: 1–6.

*The Fourth Dime* will build churches and schools. Many cities and villages are without a place to study or to worship. They are too poor to build. Some of the old buildings need to be repaired. We hope the people will not be compelled to wait long for their churches and schools. 1 Cor. 3: 10–15.

*The Fifth Dime* will help a boy or girl to stay in school a whole year. We get our education very easily. These poor children in other lands have no such privileges as we have. A dime invested in a boy or girl will do far more good than when it is invested in candy or ice cream. Think how much your education costs every year! How much ought you to give so that the girls of India and China, the boys of Africa and Japan, can learn and thus help their own people?

*The Sixth Dime* will pay part of the salary of a native preacher, a man of India or some other country who has

learned to love Jesus and is trying to tell his people. Some of these men live on $25 per year. Others receive $50 or $100. It is not very much, and they are very faithful. Sometimes they are killed because they try to tell how much God loves everybody. We surely wish one of our dimes to help them. Matt. 10: 10, last clause.

*The Seventh Dime* will help take care of some of the children of our missionaries. Their parents are at work in foreign lands. The children are here studying, for there are no schools where their parents are. By and by they will go back and work in the mission lands where their parents have given their lives.

*The Eighth Dime* will pay for medicine for the sick. So many of the heathen are ill. They do not know how to take care of themselves. A little medicine or a good doctor's aid will save many lives and ease a great deal of pain. How many blessings this dime will bring! Matt. 10: 7–8; 25: 31–40.

*The Ninth Dime* will help keep the old missionaries on the field who have been there many years. We must not forget these heroic pioneers. Like Paul they have suffered much for the gospel, and we are proud of them. They are doing our work, and we share in it only as we give freely and pray earnestly. 1 Cor. 9: 7.

*The Tenth Dime* helps to collect the other dimes! It pays for printing and for books. It pays the postage on letters to distant lands. We must send instructions to our missionaries and things with which to work. They are glad to hear from us, for they are far from home. This last dime will carry two letters. It is our mail carrier, printer, expressman, box maker, and all-round helper. All the dimes are very busy, but none are busier than this one.

Now you have the story of "What One Dollar Will Do." For ten dimes make a dollar. Surely we do not wish to omit a single one of these busy dimes! The work which Jesus gave us to do will suffer if any of the dimes do not go to him.

It is not so hard to get a dime. Ten pennies make one dime! Will you give the first dime and then start immediately to get the next one? If we really remembered Jesus Christ we could do it. Every one of us could give a dollar a year for missions if we tried. It is only a postage stamp a week! Many of us could bring our Lord much more to help him bring the world to God.

# FOREIGN DEPARTMENT

## WHAT ANSWER?

A LETTER to the Foreign Secretary from Rev. Franklin E. Jeffery, of Dindigul, India, puts a question that must be passed on for its answer. Similar questions keep coming from almost all our missions.

"A new village has sent in a delegation bringing a list of more than a hundred names, their own and those of their friends and neighbors, who pledge themselves to be Christians and ask for a teacher. All of these and 200 others are on probation. Shall I receive them, or shall I not? Please answer me. Get the American Christians to answer me! If I receive them it means investing money."

## ITEMS FROM INDIA

FROM OUR MISSIONS

THE Dindigul station (Madura) has made up its annual statistics and reports a good year. Gains: in communicants, 69; in adherents, 242.

The Pasumalai Seminary held its anniversary exercises December 27 and 28, when Dr. R. Wardlaw Thompson and other members of the London Missionary Society's Deputation were present and made addresses.

Periakulam station reports a hard year in the matter of finances, both from insufficient appropriations and because of scarcity from failure of rain. Yet the churches have been growing, and have made larger additions to their membership than last year. As many of the people have been obliged to leave home in search of work the congregations have not been so large, nor the gifts, as in previous years, but making allowance for these trying circumstances there seems to have been quite as much of self-denial and devotion.

An interesting character has been removed from the Periakulam station by the death of Deacon Masilamoni, of Maniakaranpatti. He was eighty-five years old, and for sixty years had been known and honored as a Christian. When as a young man he became a disciple, he was the only Christian in his village; today there are none but Christians in the village, and it is a large one, numbering 700 people. The old man's influence has been felt in all the villages of the region, and it was impressive to see how Hindus and Mohammedans alike attended his funeral

as a mark of respect for one whom they had known as an upright man. Two years ago he resigned the duties of the diaconate, and his son, who promises to be a worthy successor, was elected to the father's place.

The First Church in Sholapur also reports a good year; the pastor has done his part, and sermons and week day addresses have been so edifying that many have felt sorry to miss any of them; the spirit of harmony and fellowship has grown; some offenders have become loyal helpers, and more voluntary work has been done for the church than ever before.

The way that repairs on the buildings of this church have been done the past year is specially gratifying. The enthusiasm of the men in offering to work one or more days without pay in relaying the wall of the compound; the spirit of the schoolboys in whitewashing and repairing the inside of the building; the readiness of the women and girls to clean the windows and oil the furniture and the eagerness of others to aid in renovating the pulpit and brightening up other parts — all these things show that interest in the church is not languishing.

This First Church of Sholapur supports a teacher in the leper asylum, and pays part of the salary of a teacher who is also a pastor's assistant. Those who care for the lepers are members of this church, but there is another church composed entirely of lepers, which is called the Second Church of Sholapur; a recent graduate of the theological seminary will be ordained as pastor of this Second Church.

### IN GENERAL

The Methodist Episcopal Church of the United States celebrated in December last, at Bareilly, Oudh, the beginning of its work for India in that place, fifty years ago, by Dr. Butler. Dr. Butler's widow, now eighty-seven years of age, made the journey thither and was the central figure in the celebration. A quarter of a million dollars was raised from their churches in America and India to commemorate the event. Nearly 200,000 Christians have been gathered by this mission during the half century. The last day of the celebration, which was the last day of the year, saw the baptism of 523 converts.

A conference of the Mohammedans of all India, which has recently been sitting at Dacca, was attended by 3,000 delegates. At a special meeting on the closing day a resolution was adopted, forming an "All India Moslem League," to promote among the Mohammedans of India feelings of loyalty to the British government, to protect and advance the political rights and interests of the Mohammedans, and to prevent the rise among them of any feelings of hostility to other communities. Vicar-ul-Mulk, who presided, declared in his address that the safety of Mohammedans lay in loyalty to the government. They must be prepared to fight for the government, if necessary. They were with the National Congress in matters of public benefit, but they reprobated its rabid hostility to all governmental measures. The Mohammedan cause was the cause of the British, and the government was its well-wisher. The *Nawab* of Dacca, in moving the resolution, said that Mohammedans had to prevent mischief from being done by the Congress extremists and to save themselves from being submerged by an enormous and noisy majority of the other race. A resolution declaring the necessity and advantages of the partition of Bengal was also adopted.

The London Missionary Society, the agency of our Congregational brethren in England, in the same month of December celebrated in Travancore the centennial of its mission in India. A Deputation from England was present, and in connection therewith is visiting the principal cities and stations of South India. This society reports an ingathering of a Christian community of more than 70,000.

Many of the people of India are anxious to have their girls educated; the government of India has determined

that they shall have the opportunity of doing so, and is ready and willing to help missionaries engaged in educational work if they keep their schools up to the prescribed standard. This necessitates the supply of good teachers in larger numbers than can possibly be obtained.

When Miss Blandford, of the Church of England Zenana Missionary Society, went to Travandrum in 1864 the reigning Maharajah gave her the old palace for a school; for the first six months she had less than half a dozen pupils. The palace is still used for the school, but instead of six pupils there are now 319 on the roll.

The Executive Committee of the National Missionary Society has definitely resolved to begin work in the Punjab. This decision has been made, not only because the province is needy, but because it has come forward heartily with financial support for the society; also because the candidates when accepted can immediately enter that field. The committee is now considering in which part of the Punjab to make their start.

A serious attempt is being made in Bombay to secure such change in the Hindu marriage law as will permit different castes to intermarry without the parties having to declare that they are no longer Hindus.

The Rev. J. H. Wyckoff, of the American Arcot Mission, Tindivanam, says the native church is doing more than any other influence to disintegrate the caste system of India. The great vitality of Hinduism is the institution of caste. This may be said to constitute the practical religion of nine-tenths of the Hindus. Now the Christian Church, by leveling up the depressed class, is striking a blow at caste which must eventually end in its entire destruction as a religious system.

The missionary problem of Bengal is how to reach the ninety-five per cent of its population — the "patient, humble, and silent millions," referred to by Lord Curzon in these words: "who subsist by agriculture, and who, being ignorant and superstitious, seem to call more for the help and guidance of the missionary than do the people of the towns."

# LETTERS FROM THE MISSIONS

## SOUTH AFRICAN MISSION

### RHODESIAN BRANCH

#### THE GREAT SABI VALLEY

Dr. G. A. Wilder writes again concerning efforts that have been made towards evangelizing the Sabi Valley. An article in the January *Missionary Herald* from Rev. Thomas King dealt with a recent investigating tour into that region. Dr. Wilder is now able to report satisfactory and even striking progress: —

"None of these journeys seemed to offer any great encouragement; they only confirmed our opinion of the deep spiritual darkness there. Indeed the attitude of the local officials did not incline us to place a Zulu helper in that region without a white missionary. Then came the sudden death of Henry Mbesa, the only available helper, to add to our heavy discouragement. Though cast down, we did not give up. Again last month, and since Mbesa's death, Elija Hlanti and Tom Zonzo, with two of the Chikore church members, journeyed to the same valley with the gospel message. This time they took a different course, going down the valley. With them went a daughter of a local chief, Gunura, who came to us last year saying she wished to attend the school and to be a Christian. The attitude of the father when he came after her, I noticed, was not so hostile as is usually the case

with heathen parents under similar circumstances, and he gave his consent to her remaining.

"Last October he returned to say that he wished his daughter to come home to meet the man who had paid for her and whose wife she legally was, by native customs. Fearing the usual violence in case of refusal, I told him that I would send her down to her town; so she went with the helpers, whom I had instructed to remain in the district until such time as the girl's affairs were settled and then, if she still wished to return to Chikore, to bring her back."

A LOCAL CHIEF DEMANDING HIS DAUGHTER

AN UNHEARD-OF WELCOME

"The party were gone seven days, and imagine our surprise and joy to hear that instead of opposition to the girl's wishes the father and mother acquiesced without a murmur in her determination to give up heathenism. So soon as the party arrived in the territory of this local chief, twenty-five miles from here, the people — men, women, and children — came out to meet them, taking up their loads and carrying them to the village, and then without ado asked them if they might prepare a meal for them; and that when they were not unloading to spend the night even! Such a reception by a tribe which we had never before visited! This treatment can only be appreciated by one who has suffered from the cold and indifference of the ordinary savage.

"A service was proposed, to which the people came at once; and after it was over they remained to ask many questions. This same open-hearted hospitality was shown all the time the party remained with the tribe. And, really wonderful to relate, the number who openly avowed their purpose to be Christians reached twenty-nine. Tom Mahlakampana, of whom you have heard in the account sent by Mr. King, was there, and he worked like a hero and his heart was rejoiced. Even the chief openly said, 'You will soon see me at Chikore, come to make a profession of Christianity.'

"You may imagine how we all rejoiced as we heard this news, to us almost too strange to be true. Never before in our experience in this mission has there been anything like it."

YET GREATER TIDINGS

"To follow up this opening and to throw the responsibility for developing it as much as possible upon the Chikore

church, I called for volunteers to go to these new converts, to instruct them, pray with them, and induce such as might to come to Chikore to school. Three of our best young men volunteered. So week before last a touring party again started for Gunuras. They were gone eight days, and they came back rejoicing, bringing their sheaves with them; for they reported twenty-two more conversions; five others were reported by another church member from a different direction. Fifty-six converts from heathenism all inside of thirty days! What does it mean?

"I cannot stop to tell of the encounter with lions by the way or of the serious illness of one of the helpers. But does it mean that at last the day is dawning in this dark valley; that the long years of looking for a general awakening in this field are at an end? May it be so! Pray for us and send us help!"

## EUROPEAN TURKEY MISSION

### A POPULAR PASTOR

PASTORAL changes involve some heartaches in Turkey as well as in the United States. Rev. E. B. Haskell, of Salonica, writes of the removal of Rev. Kotzy Kimoff from the circuit of villages he had served to a new field, called Drama. He says:—

"The make-up of the Drama community is very unusual. The people are almost all immigrants from other places. There is lack of homogeneity and an inclination for the four families from one village, the five from another, the three from another, etc., to break up into little cliques. Hence it seems very necessary that they have a leader in whom they may unite. They are unanimously enthusiastic for Mr. Kimoff, and he is a wise and tactful man with thirteen years' experience. Of his parting from Doiran he writes as follows: 'The brethren and sisters sent us off with many tears, even though they know that I am to visit them once a month. [This is the temporary arrangement till we see what can be done toward supplying Doiran.] Quite a number even of the Orthodox Greek Church wept in parting from us. This astonished me very much. When we went from Strumnitza to Doiran they hated us — and to think that now they should be so kind to us and should grieve at our departure!'"

### A DOOR NOT WIDE OPEN

MR. HASKELL continues:—

"From Drama I went on east to Eskedje, or Sketchy or Xanthi, as the Greeks call it. I am not a judge, but they say that the finest tobacco in the world grows thereabouts. It is being exploited by the American Tobacco Trust, with warehouses, etc., at Cavalla on the seacoast. Aside from Moslems, the majority of the inhabitants are Greeks, no Bulgarian church or school being tolerated in the place. As a matter of national pride the Greeks would be very angry if we should succeed in opening a Bulgarian preaching service there. There are doubtless over one hundred (possibly over two hundred) Bulgarian families in the place, but they have no rights which a Greek is bound to respect. At one time we had a Bible-woman in the place, the sainted Mrs. Kerafinka Usheva, long with Miss Stone. The man in whose house she lived is a liberal-minded fellow (keeper of a public oven and of a combined grocery and drink shop), but without any deep convictions. He cheerfully consented to my holding preaching service in his house Sunday morning and having a lantern sermon in the evening."

### THE TAILORS OF AHU CHELLABEE

"Providentially I saw a young man named Elia Robeff, who was in Eskedje over Sunday, November 25. He is from the district called Ahu Chellabee, in Adrianople Vilayet, north of Eskedje. He began investigating ten years ago, but lately has seemed to be a decided follower. He told me that in his village of Raicovo (1,000 houses) there

are a number of young men who are reading the New Testament and beginning to ask the priest why he does this and that contrary to its teachings. At a wedding feast which Robeff declined to attend because of the carousing which he knew would take place, this priest was bitterly traducing him before some of the young men whom he is influencing, calling him all sorts of names, etc. They said, 'Father Priest, you better not talk so about a man who is not here to answer.' But they could not restrain him. When it was time to leave the priest's head was so fuddled with drink that he lost his footing on the stairs and fell head foremost to the bottom. He was humiliated beyond measure, since the people interpreted the accident as a judgment upon him for slandering a quiet follower of the gospel. The men of that district are largely scattered in winter months in the cities of Drama, Eskedje, Gumurdjina, etc. They are *abbajis*, or tailors, who make up the homespun which their women weave. In summer they all return home to visit their families and get more material to work up in winter. I hope next summer to accept Robeff's urgent invitation to spend a month among them. All the non-Moslems of the region are Bulgarians, and I hope a work will develop there like that in Razlog."

## WESTERN TURKEY MISSION

### THE HOLIDAYS AT BARDEZAG

FROM a private letter of Mrs. Robert Chambers we are permitted to quote: —

"This is the Eastern New Year's Day. This forenoon I was at an entertainment given by the community schools, consisting of singing, recitations, and dialogues. The little tots in the kindergarten department did their full share, and did it well. The gifts and cards were handed to each student. The parents send in their gifts, so the little ones get them from Santa Claus.

"Tomorrow night is the Christmas tree for the orphans and boys in the

A VIEW OF BARDEZAG

home school. We shall have it in Chambers Hall. Did I tell you the hall built by our former students was finished this summer, and we have services in it every Sunday? The students handed it over to Dr. Chambers, and call it Chambers Hall. The Friday evening lectures are also held there.

"We are quite lively this year. The societies are active. The Young Men's Christian Association in the village is composed of Gregorians, Roman Catholics (in name), and Protestants. Their aim now is to establish a reading room in the village. The temperance society in our high school has the same end in view. It will be a blessing to the village, and we hope they will succeed.

"Our high school temperance society boys, with our son Lawson, walked to a village two hours from here, and gave the people of the village a treat. Violins and other instruments made music, and candies, oranges, books, ink and pens, knives, whistles, etc., covered the tree. Very simple, but to those people who had never seen anything of the kind it was magnificent; and with it the old, old, wonderful story of love."

### PUTTING ON STYLE

In September of last year Rev. J. L. Fowle was detained at Angora while touring among the outstations of his field, and kept there for thirty-nine days. The Vali would have permitted him to return to Cesarea, but would not let him go on to other places. As a matter of principle, Mr. Fowle stood upon his right to go about his business, and waited for a decision from Constantinople. Finally, permission came for him to go on as he had planned. He writes thus of his departure: —

"As everybody in the region knew that I had been detained, I thought it best to give them ocular proof that I was not running away. So at an expense of about half a dollar a day I took a 'mounted guard.' You would have laughed had you seen me 'put on style' as I drove into Soongoorloo and other towns. Do not worry; the desire to make an impression is not chronic. In both my journeys since then I have slipped in and out, in accordance with my habit of years, and all officials, when I have seen them, have been most cordial and respectful. I hope that battle is over."

Thus in these last times reappears the attitude of apostolic days: "Now do they thrust us out privily? nay, verily; but let them come themselves and fetch us out."

### THE LOOK OF THE FIELD

Mr. Fowle writes further of the conditions in various towns he visited in this tour. Mention can be made of only one or two specially interesting situations: —

"Soongoorloo continues to give encouragement. Its preacher is thoroughly alive spiritually, and has a faith and enthusiasm that nothing can down. The young Greek whose remarkable religious awakening has been already noted in the *Herald* continues to be an earnest seeker after truth, and his faithfulness in preaching to others is as rare as it is refreshing. Pray earnestly for him.

"Sunday, November 25, was a day long to be remembered in Injirli and vicinity. Krikor Yardumyan (*i. e.*, Gregory Helps) was ordained as an evangelist and 'helper' in a region as large as Eastern Massachusetts. In its villages there are a dozen little flocks of believers that at best we can visit but twice each year, and then stop but a day or two in a place. Some have teachers, but many are without either preacher or teacher. On Saturday, for three and one-half hours, we catechised him as to his belief and knowledge of Scripture. I have seldom seen a man pass, on the whole, a better examination. The chapel was crowded; there were many Protestants from other villages, as well as two priests and many Gregorians from Injirli. In all my twenty-eight years in Turkey I do not recall a happier Sunday than the day of the ordination."

### A MOSLEM VILLAGE

"I am sure you would have been interested could you have spent the evening of December 10 with Mr. Irwin and myself in a Moslem village near Gemerek. Japan's successful war against their old enemy, Russia, furnished the background and illustrations for a clear-cut talk on 'Righteousness exalteth a nation, but sin is a reproach to any people.' How eagerly they listened to exhortation, illustration, application!

"To my mind there is much preparatory work to be done before a direct, personal proclamation of Christ as a Saviour from sin. The Master did not at once follow the miracle of Cana in Galilee with the deeper teachings of John 14–17."

## CENTRAL TURKEY MISSION

### FIFTY YEARS IN ADANA

THE recent celebration of the semi-centennial of the evangelical church of Adana in the district of Cilicia, where Paul and his companions once preached, moves Rev. W. N. Chambers to write a review of the history of those years and its lessons as to mission work. The lesson which he feels most keenly is as to the unwisdom of inadequately maintaining a mission station once opened. He makes a telling comparison between the marked success of the work in Aintab and Marash of the same mission, and that in Adana, a larger city than either, and a no less promising field for the gospel. The meager result in Adana as compared with these other places is due to the fact that the missionary force has been too small for the work undertaken and the means of support quite inadequate; men and money have been deplorably lacking:—

"The gospel work began in Adana through a copy of the Bible brought back from Constantinople by a merchant who came in contact with the colporter Vertennes, with whom he had many interviews. The immediate result was the formation of a small group of six men for Bible study. These made appeal for some one to come and instruct them better about 'the way.' In response an evangelist was sent from Aintab. In a short time he was mounted, facing backwards, on a donkey and drummed out of the city. A baker carried a broom in front of the crowd, indicating that all such heretics would be swept from the city."

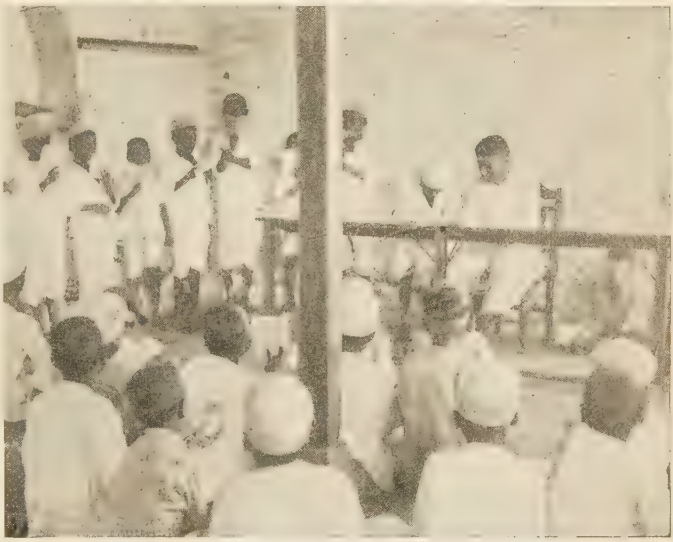
The strategic value of Adana in the missionary plan of campaign was so clearly recognized that repeated efforts were made to keep the field open; but again and again, especially in the earlier period, the work was interrupted by the enforced withdrawal of missionaries. By 1861 a Sabbath congregation of about fifty people had been gathered and a small day school, and it seemed that the enterprise was established; but as Mr. Coffing, the resident missionary, was journeying to the annual meeting he was murdered, and once more victory was with the enemy. Adana was perforce again left vacant. Counting up the years of the different periods of missionary residence they aggregate but thirty of the fifty years in review.

### THE INCREASE

Twenty years ago the present church building was erected, and it was supposed it would afford room for growth for a considerable time to come. The first Sunday it was occupied it was crowded. From that day to this the seating capacity has determined the size of the Sabbath audiences. So, in spite of interruptions and insufficient support, the work has grown and Adana has been really occupied and its field somewhat developed.

Groups of Bible-readers have been formed in seventeen places of the district now comprising the Adana field, exclusive of the mountain district of Hadjin. It must be added that seven of these places have been abandoned for lack of means; they are humiliating reminders of what might have been. Still, as one looks about today there is much in the situation to

encourage. Certainly the results have been quite commensurate with the expenditure. In its semicentennial year the Adana church reported 1,000 adherents; average Sabbath congregations, 900; members, 360; Sabbath school membership, 750; pupils in schools, 350. The treasurer reported the receipts and expenditures for church and educational work as $1,600, together with a semicentennial contribution of $660 to a fund of $1,100 collected during the previous two years as an endowment for the boys' high school. Moreover, the church contributed about $100 to missionary work outside of its own bounds.



AT SCHOOL IN SHOLAPUR

Other lines of work, educational and evangelistic, in the city and outstations also make a record of considerable growth, but there is dire need of more ample provision to meet the opportunities too long postponed.

## MARATHI MISSION

### THE VILLAGE SCHOOL

A LETTER from Rev. L. S. Gates, of Sholapur, contains this reference to the importance of the common schools in the villages:—

"The village school takes a prominent place in the work of every missionary who has charge of a district. It is a valuable means of evangelization in towns where Christianity is little known, and is indispensable where there is a Christian community. The school has to be watched by the missionary as a captain watches his ship. Every breeze that sweeps over the social life of the village is sure to affect the school in some way. The waves sometimes rise so high as to almost hide the school in the trough of the sea, and the missionary watches to see whether it will sink or swim. When there are village quarrels and the master does not side with either party, he is charged with indifference. He finds it hard sometimes not to favor both sides, for they represent their case in such a way that 'one is infallible and the other always right.' The master is called on to write petitions, as he may be the only one in the place who can write. If he puts his hand to a pen to write at the dictation of another, he is at once charged with taking sides with that party. He must get the missionary to advocate the cause of one or both parties, and it often requires a cool head to steer straight through these trials.

"Where a teacher has to bring water two miles for months because the parents of his pupils have a quarrel with those who control the wells, and if the teacher got water there he might possibly give a drop to a thirsty pupil some day, he gets a taste of vicarious

suffering and may be excused if he takes to reading the imprecatory psalms. In this case the government officers were sympathetic, and tried to do what was wise; but the Hindus have their combines, if not their trusts.

"In one place the school is held in the rest house of the Mahar (low caste) people. But pupils from three castes in the town come there and sit with the Mahar boys. The hereditary *patil* of the town, a boy about eight years old, is one of them. But the people are now building a place for the school on neutral ground. There is a steady improvement in the village schools, and the daily routine work is a means of character building for both pupil and teacher.

"There is evidence of a great change in the attitude of the Christian community regarding manual labor. A few years ago none of our Christian parents wanted their sons to do manual work or to learn a trade; they must be teachers. During the last school vacation several teachers as well as pupils at Sholapur worked as masons and carpenters, and I have heard of no attempt to strike their names off the list of respectable persons. This change came about largely by the revival of manual labor rendered necessary in dealing with the large number of orphans in the mission."

### THE HIGHER SCHOOLS

REV. A. H. CLARK

A letter from Rev. A. H. Clark, of Vadala, to Plymouth Church in Minneapolis, whose representative on the foreign field he is, touches upon the value of the higher schools and the responsibility of selecting the boys who are to be promoted. His allusion to the pride the village teachers take in their bright pupils reminds one of "Domsie" and "Geordie Hoo" in the "Bonnie Brier Bush." He says: —

"As you know, the future of these boys is largely in the missionary's hands. It was my first experience of this responsibility, and it caused me much careful thought as well as much earnest consultation with teachers, boys, parents, and Mr. Fairbank before we had decided what boys to send to the high school, what boys to the normal school; what boys were to go into carpentry; what into masonry; what boys were to be given scholarships and what were to be compelled to repeat their year's work. These problems give us a splendid chance to have intimate talks with the boys and influence them at a time of the forming of new plans and resolves. Of course we do not lose sight of these boys who go on to other schools and work. They still look to us for counsel and we still follow their record and life.

"Following these decisions about last year's scholars and the practical planning for them comes the assembling of the next year's school, preceded by the examination of candidates from the village schools. These candidates come in from twenty-five villages all about us, villages as distant as thirty miles, or as near as two or three. They are the picked pupils of these schools, and they come in accompanied by their teachers and often by their relatives. These villagers look upon it as a momentous thing to get their children into the school, and take a village pride in their successful children. Of course we gave the examination most carefully, and many were the disappointed parents and teachers whom we had to refuse. These village teachers take a really parental interest in some of their boys."

### SCHOOL FEES

"Now has come the hardest and in some ways the most stimulating part of the year. The boys have come together and we are collecting their school fees. In view of the financial

straits of the Board, notwithstanding the extreme poverty of these people, the mission has voted to increase the school fees. As a result we have been seeing evidence of heroic sacrifice on the part of many. One son of a widow brought three hens, perhaps his mother's only wealth. Another old day laborer, who was already supporting a boy in the high school and who lives only two miles away, has been bringing me, a few cents at a time, the fee for his second boy. This boy could live at home and walk back and forth every day and pay no fee; but, as his father said, if the boy lived at home some mornings he would have to come to school without any breakfast, and could not study well. So the father and all the household are probably going without a good many breakfasts to send the boy where he will have abundance and be able to study. So it goes. The fees are not much by our standards, but they are enough to call forth such sacrifices on the part of these parents and to make us realize that our work is eagerly appreciated by the people. Isn't it worth while to try to help them toward a higher life and a truer Christian character?"

## JAPAN MISSION

### THE SITUATION AT KYOTO

Rev. M. D. Dunning writes to the Leyden Church, Brookline, Mass., which has taken him for its foreign missionary, as follows: —

"My work this year is in many respects the same as last year. It varies from sixteen to twenty hours of classroom work each week, with occasional extra lectures. Some 350 to 400 boys come directly under my personal teaching and influence. I also have some supervision of the English work of about one hundred more boys. This teaching work I consider my main work. Connected with it is receiving the boys in my own home, getting as closely acquainted with them as possible, and meeting with them in Bible classes and prayer meetings. This latter phase of the work I am planning to develop more fully in the coming year. Through it I expect to get a stronger hold of and influence over the boys; but it takes time and work. . . .

"Opportunities for Christian work abound on every hand. A quiet spirit of earnestness seems to have come over a good share of the people. In most of the places where we have mission stations there have been notable gains made during the past year. Best of all, the Japanese themselves are pushing ahead, taking the control and guidance of the work. For some years there has been quite a body of churches that have been entirely self-supporting. Now they are showing that they have become large, strong, and earnest enough not only to carry forward their own immediate work, but to help take care of sister churches that are not yet strong enough to care for themselves."

### TSUYAMA AGAIN

Some account was given in the February *Missionary Herald* of an evangelistic campaign at Tsuyama. A circular letter of Rev. S. S. White's issued November 26 reports the further history. The effort was interrupted for a little while by the annual meeting of the Kumi-ai churches in Kobe. It was resumed on the 12th of November for ten days, with the help of pastors from other cities and Mr. Allchin, of Osaka, in charge of the singing. Meetings were held at all hours, beginning with the "before breakfast" prayer meeting, and in all places — churches, schools, Young Men's Christian Association rooms, and even in a railroad station for its employees. Much time was given to working with individuals.

"On the evening of the 20th, a meeting for inquirers was held, when the result of the work was found to be that seventy-six had been brought to the decision to start upon the Christian life. They were divided into groups and the accounts of their experience and faith listened to. As was to have

THE TSUYAMA CHURCH

been expected, it was learned that the greater number had been hearing more or less about Christianity for a long time, these meetings having brought them to make the great decision. A few had now for the first time really given any attention to the claims of this religion. Various classes and conditions of people were among those reached: fourteen young men in the middle school and several others in the city; all the members of a girls' society recently formed and eight more from the city; the wife of the principal of the girls' school and the wife of a teacher in the middle school; also three physicians."

INTERESTING CASES

"One most interesting case was that of a man who lost his eyesight about a year and a half ago. He was formerly a most earnest believer of the Hokke sect of Buddhism, indeed a sort of priest, one who was engaged by others to offer prayers for them. He had been a gambler and drinker, had begun to hear about Christianity a couple of years ago, and really became a true seeker this fall. Though he could see nothing around him, he was rejoicing in the opening of his spiritual eyes to the vision of the eternal realities. His face was lighted up with the new joy and faith which had taken the place of his sorrow and despondency at his great affliction. His wife came with him to this new life. Another was a real prodigal son who had been wandering about the country, leaving a widowed mother several hundred miles away in the north. He had turned up in Tsuyama a few months before, and had first been attracted to the church to hear Dr. DeForest speak. He had been led to see the sinfulness of his past life, had repented, and was rejoicing in new strength and courage for the battle of life.

"Another was a business man in the city who had been a drinker and until recently had had a concubine in his home. Another was a woman who was living with a man as his concubine; but the Spirit of God had shown her the sinfulness of that relation, so that

she turned from it to the freedom that Christ gives. Another was a wealthy man, a mine owner, who had passed through the various experiences of life attendant upon poverty to riches, and had at last found the true treasure that does not perish. The young, the middle-aged, the old, were all to be found among those who had heard and responded to the gospel invitation."

THE INGATHERING

"On the 21st, a baptismal service was held in the afternoon to accommodate those attending the two schools who could not come out in the evening. Twenty-eight were baptized at this time. It was an inspiring and impressive sight to see — the rows, extending from side to side of the church, of these young men and maidens thus consecrating their lives to the service of Christ. In the evening a second service was held, at which twenty-eight more were baptized. This service passed over at once into one of praise and thanksgiving, when representatives of the church expressed their gratitude to the workers for all they had done, while the latter voiced their joy at having had a share together in this blessed work."

# THE WIDE FIELD

## SOUTH AMERICA

### THE NEEDS OF THE CONTINENT

The Bishop of the Falkland Islands, writing in the *South American Missionary Magazine*, makes a strong plea for this largely neglected land: —

"It cannot be too widely recognized by the constituents of a society which aims at meeting all the manifold spiritual needs of the greater part of a continent that their society barely touches the fringe of the work. Even that which is attempted is miserably inadequate. What is it? Three missions to the heathen, one great evangelistic and educational work in Buenos Ayres (with some tiny, if faithful, efforts elsewhere), an orphanage and home of undeniable value, and half a dozen chaplaincies. Does this represent a well-planned, systematic effort to win South America for Christ? These limitations are due only to lack of support at home. The first need is a great awakening to a sense of our responsibility and opportunity. We want more interest, more prayer, more self-sacrificing almsgiving. The motive power and sinews of war are supplied, and must be supplied, at home, so the defects at home must be pointed out first.

"'The Needs of South America!' How great and pathetic they are! The world's empty continent — the hope of the future — the home to be of millions of Europeans who are already beginning to flow there in a steady stream — it is without true religion, and does not recognize its danger! The form of the faith prevalent is the weakest and most corrupt known, and it is impossible to believe that the rising young nationalities of the continent can long be content with it. Indeed they are not content with it now. Yet a faith they must have. What hope is there for Argentina, for example — that Spanish-speaking United States of the future — without true religion? Surely God has a place in the world for these brilliant Southern races. They are still full of vitality. We have no right to speak of them as effete and played out, especially when we know the marvelous recuperative power of the human race."

THE ENGLISH RESIDENTS

"And what part have our own English people to bear in this? There are at least 50,000 British in Argentina alone, and 10,000 in Chile. Our people, though most of them regard England as home, nevertheless are a permanent

and distinct element in the life of these countries. Clearly our church's first duty is towards them. They ought to provide the leaven which will leaven the whole lump. 'Let the children first be filled.' There can be no blessing on missionary work among heathen, or others who are only nominally Christian, if we neglect our own countrymen. Clergy and teachers, churches and schools, are needed in many places for our own people, if they are to be saved from lapsing from the faith. The South American Missionary Society, recognizing this need, is increasing the number of its chaplaincies, but a much greater increase is needed than the society is at present in a position to attempt."

### THE INDIAN RACES

"And the aboriginal races of South America have not yet, I think, received their share of even that very poor and inadequate amount of obedience which has been yielded to our Lord in this matter. In other words, there has been less missionary enterprise in South America than in other parts of the world. I believe *the majority of the population* in Peru and Bolivia is Indian. What a grand field for Christian enterprise!"

One of these aboriginal peoples is the Mapuche (Araucanian), a noble race, said to number 100,000. Mission work is begun among them and showing good results. One of the ancient customs of this race is described in the above mentioned magazine and provokes wonder as to its origin and source and as to the original idea of sacrifice.

### A PRIMITIVE RITE OF SACRIFICE

"The Mapuche *Ngillatun*, or gathering for sacrifice and prayer, in the olden time began with the dance — a slow, rhythmic moving sideways for some distance, then back again. Next, two lambs were killed, a servant quickly removing the heart and presenting it on his own hand to the officiating men, who were usually four in number. Each man dipped his fingers in the warm blood, and flicked it upwards as an offering to God, the first finger flicking it from the thumb, and the celebrant praying, '*Merciful Father, have mercy upon us.*' The heart was then placed high on the sacred tree; immediately afterwards the liver was extracted and placed in the same position, and all the rest of the animal was burned as a sacrifice — never eaten.

"The modern *Ngillatun* is regarded by the older chiefs as a degenerate ceremony. Whence can the ancient Mapuches have learned these religious observances, which bear so strong a resemblance to Mosaic regulations in the Pentateuch?"

## FRANCE

### UNION OF FRENCH PROTESTANTS

*The Missionary Review of the World* for February contains an instructive note upon ecclesiastical changes in France as they bear upon the condition of the French Protestants: —

"One of the most important events in the history of modern French Protestantism is the union of the Reformed churches of France as a result of the new Separation law. This will unite their forces and strengthen their hands for more aggressive evangelism.

"In response to the call, over one hundred Protestant churches sent delegates to the assembly at Jarnac, and thus showed the deep desire of a closer tie. M. Paul Monod was chosen president of the convocation.

"The first three articles of the Declaration of Union contain a simple confession of faith: 'In Jesus Christ, as Son of the living God and Saviour of men; the unique religious value of the Bible, document of the progressive revelation of God; and the right and duty of churches and of believers to put into practice free investigation in harmony with the rules of the scientific method, and the reconciling of modern thought with the gospel.' The form of union adopted is the

Presbyterian, and the governing body a general synod."

## JAPAN

### THE JAPANESE AND THE BIBLE SOCIETY

*The Bible in the World* has this interesting note as to favors shown by the Japanese authorities towards its work in Manchuria: —

"For many years the Bible Society has enjoyed the privilege of free passes for its agents and books over all the lines of the Russian empire, the same favors being extended to it over the railways in Manchuria. This recently became known to the Japanese authorities, who at once (according to the *Times* correspondent) generously granted the same advantages, so that the society should not suffer through the change. The society has also received donations from Japanese individuals (one heading the list with 500 yen — £50), who have joined with Europeans and Chinese in raising over $2,000 towards the building of the new international Bible depot for Manchuria at Niuchwang."

## AFRICA

### THE POWER OF THE GOSPEL

The first station on the Niger River, occupied by Samuel Crowther in 1857, was Onitsha, where a jubilee commemoration is now proposed. Bishop Tugwell visited the town last summer and was present at the opening of the church, which had been practically rebuilt. Seventeen young men converts were baptized after the dedication service. He writes of the event to the *Church Missionary Gazette* as follows: —

"As these young men came up to the font and in turn reverently knelt down, and thus dedicated themselves to Christ in baptism, one realized something of the power of the gospel to change men's hearts and lives and character. Eleven years ago I opened the church, when the building was crowded with an excited mass of heathen people, who throughout the service talked and laughed and made no pretense to worship, whilst boys jumped in and out through the windows and generally enjoyed themselves. On that occasion very few could read, and still fewer had been baptized. On this occasion the building was filled long before the service began with a well-dressed, well-behaved, and intelligent congregation, the greater number being able to read, and heartily taking their part in the service; whilst not only have many been baptized, but from that center have gone forth into the surrounding districts a goodly band of earnest evangelists. How little the outside world knows of all this, and how little even God's people in England can realize how stupendous is the power of the gospel in its operations upon the ignorant and degraded races of the earth!"

## KOREA

### STEPS IN FEDERATION

In *World-Wide Missions* we find this note as to the growth of the federation idea in Korea: —

"The movement toward denominational union in missionary effort has made decided progress in Korea during the year 1906. The General Council of Evangelical Missions met for the second time in Seoul in September. The attendance was large and enthusiastic interest is said to have been shown. During the sessions the following successful attempts at co-operation were reported upon: boys' intermediate schools in Seoul and Pyengyang, medical work in Pyengyang, the publication of Sunday school literature, of a Christian hymn book, of the Korea *Mission Field* (a periodical in English representing the work of the Methodist and Presbyterian Missions), and the Union Publishing House, which is located at Seoul. In every case the report for the year's work was enthusiastic and fully justified the wisdom of the plan involved. All these experiments were voted to be continued for another year,

and in some cases plans were adopted for making the present arrangements permanent. One advance step planned for the year 1907 is the establishment of a college to be located at Pyengyang."

## INDIA

### THE REVIVAL AT MORADABAD

Miss Alice Means writes to *The Harvest Field*, the magazine of the English Wesleyan Methodists, an account of the notable awakening among the girls' and boys' boarding schools at Moradabad, in the same region as Delhi: —

"As the revival progressed I announced that on a certain day there would be a decision hour; that is, I asked them carefully and prayerfully to consider whether or not they were called of the Holy Spirit to give their lives to the ministry, and whether or not they were willing to give up their attractive worldly prospects, as a company of young people having had the privilege of an education, and enter the ministry with the prospect of a salary which would be only a bare living. I made it just as difficult as I thought the facts would justify. When the decision hour arrived I asked those who had carefully and prayerfully decided the matter to come and kneel around the communion rail. I must say I was amazed, when from the middle and the high school, without a moment's hesitation, the matter having been fully settled, fifty-seven young men knelt before the altar covenanting their lives to the Christian ministry. There came a sacred hush over the audience, and upon us such a consciousness of the presence of the Spirit, that it was a moment that one cannot forget. I have not made an accurate account, but from all the schools it approaches 200 that have thus set themselves apart by a definite covenant to enter the ministry, and all claiming to be definitely and unmistakably called of the Holy Spirit. To me this means that God is preparing a body of educated workers to take care of the mighty host of non-Christians that erelong are to be Christians."

### THE NATIONAL MOVEMENT

The London *Times* regards the recent session of the Indian Congress as not likely to add to the reputation or influence of that body. There was plenty of talk, evident evasion of the points of difference, and the customary unwillingness to grapple seriously with the difficulties of the situation. It seems that the several parties in India are moving further apart rather than coming nearer together, and national unity does not seem to be near at hand. In this connection the words of a writer to the *Subodh Patrika* as quoted in the *Dnyanodaya* are pertinent: —

"We clamor for liberty, yet how many of us are there who are willing to grant it to those under and about us? How much of liberty do we grant to the tortured widow? Do we not trample upon her rights? And yet we clamor for more rights for ourselves. How much of liberty do we grant to the poorer classes? We talk of the oppression of the rulers, but have we not worse oppressors, and how cowardly do we crouch before them! We who want to pose ourselves champions of political liberty are yet the slaves of despicable social and religious customs. Let us first attempt to get liberty here. Social and religious reform is the real panacea for most of the evils we suffer from."

**As a Good Soldier**

At San Ning there is a regular beehive of schools, where nearly one hundred boys and girls of all ages are studying the new books which impart something better than the antiquated curriculum of past ages. Watch the larger boys throughout their drill, see them carry their sham guns, all dressed in foreign clothes and many of them without the queue. Now you find them marching back and forth, and again making a sham attack. Their instructor was baptized not quite a year ago. For nearly three years he studied in Japan until he imbibed the Japanese martial spirit. He and another convert asked permission to accompany me on one of my journeys, and I assented on condition that they should provide the larder with game each morning and that they should go as witnesses for the truth with me. How well they did their part! When we came to a stream, Japanese-like they would plunge in pellmell with boots and stockings on, letting them dry on their feet as they went along. I thought that if we as Christians plunged into things as did the Japanese to cut off the Russian army more would be accomplished for our Lord. For ten days these two babes in Christ, when not on their morning hunt, were poring over their Testaments and preparing to utter a few truths to the heathen they should meet. I wish every Christian, Chinese and American, could go with me over my field of more than forty stations and witness for Christ night and day. I believe it would do them more good than hearing the best of sermons.

*From letter of Rev. Charles R. Hager, M.D., of Hong Kong.*

**Because of the Loaves**

The motive of the Hindu in becoming a Christian sometimes has a deep color of selfishness and worldliness which surprises the Westerner. To a person trained in a Christian community in the West the following conversation with a man about forty years old would seem strange: "Ramram." "Salam, who are you?" "I have a note for you." (Note sent by a renegade Christian says the man is an inquirer.) "What is your business?" "O, I was a farmer, but could not make a living at it, and my field went for debt. Then I tried another trade, but did no better." "What are you doing now?" "Well, I worked awhile for the forest officer, but he thinks he cannot keep me." "Well, what do you want?" "I want to accept your religion." "Do you know anything about the Christian religion?" "No." "There are some Christians near your village, have you been to them?" "No." "Why do you want to be a Christian?" "Why, I have no one, no wife, no child, nobody but myself, and I want you to take me and give me a field or make provision for me so that I can have ten rupees a month, and I will live and die with you." It was of no use to tell him over and over that the mission was not an institution for the support of the lazy poor. He persisted in saying that he was a harmless man and would give us no trouble, and that it seemed strange that we would not take a man who came to us in such circumstances. He was well dressed and able to work. If there was a religion that would take in all classes and provide for them and secure their happiness here and forevermore, it would be sure to find many followers. The enervating climate of India is one reason why followers of such a religion would be easily found here.

*From letter of Rev. L. S. Gates, of Sholapur, Marathi Mission, India.*

**A Sample Product**

Last Sunday morning Mrs. Tracy and I made a visit to a little village not far from here, where the teacher is one of "our boys," whom we have followed since he entered the Tirumangalam

Boarding School, at nine years of age. He once was an outcast of the lowest type socially, but he is as good an illustration of what Christian character can make of such a candidate as any man I know. He is as humble and unassuming as becomes the condition from which he sprang, but he is as faithful and sincere as he is humble. We found him among his own people, a small company of real Christians, and we spent a little time talking over the real things of life (which mean as much

BY THE RIVER AT PERIAKULAM

to them as to many who are more favored in their earthly station), and then turned to the company of men and boys who had crowded in to see and hear. We always welcome such, and give them of the best we have. They are not always polite; they seem to think they have a right there, which I never admit; but they are not as bad as they might be, and their evident attitude has greatly changed. The teacher has won a place and an influence that do his Master honor. It is notable that during the year the supervisor of schools, a Brahman official, has declared the Brahman teacher who used to teach the village school to be unqualified as a teacher, and the caste people, instead of setting up another Brahman in his place, decided to send their boys to the Christian school. They know perfectly well that if they had tried to get the furthest possible remove in social status from the late incumbent they could not have succeeded better. They know that every boy who attends the Christian school will be taught the Bible as conscientiously as he is taught to read or write, but knowing both these things they have done what they have, and so far do not seem to regret it. The secret of the teacher's success is simply the success of Christian character.

It always seems to me a shame, somehow, that a man with such a character and such a record should be asked to live on dirt, and support himself and family on $1.65 a month, while teaching those who live far better, every one of them, and who, save for the place he has won as a Christian man, would spurn him socially as they would a dog; but somehow such things are, and so far as I can see have to be. It is much, however, that he, at least, never seems to pity himself in any way, and with quiet self-respect and well-patched coat is trying to do his duty. When I get hot and chafed with the harness I go out and look at that man, and the vision always makes me glad and patient. I thank God for the grace that man has been given, and that such grace does not come of worldly comfort or advantage.

*From a letter of Dr. J. E. Tracy, of Periakulam, Madura Mission.*

**He Being Dead Yet Speaketh**

One of the most successful of the Japanese workers connected with the Baptist Mission was until recently a Buddhist priest. One of the representatives of that mission was asking him, not long ago, how he became a Christian, and the reply was that he happened one day to go into the church in Kobe and heard Dr. DeForest preach. Dr. DeForest told the story of Horace

Pitkin's death in the Boxer massacre at Pao-ting-fu, and this man was so deeply moved by it that he studied into Christianity and became a Christian and an evangelist. I had this directly from the missionary, Mr. Wynd.

*From a personal letter of Dr. D. W. Learned, of Kyoto, Japan.*

**The Story of Li Chun Fu**

Two years ago he was in business, one of the partners in a prosperous little store in the market town of Laofa. He was an intelligent man, about thirty years of age, had a good Chinese education, and had read as many books of the new learning as he could secure. He had really accepted Christianity, though he was not yet a church member. The Roman Catholics tried to get hold of him, using financial inducements, but he was not to be won by such means. Early in 1905, at his own request and on approval by the church members of his region, he was baptized and welcomed into Christian fellowship. Being impressed with his intelligence, sincerity, and devotion, I secured his appointment as a delegate to the seashore conference of Christian workers in the summer of that year. In the autumn, before the opening of the Union Theological College, he decided, after long and almost painful deliberation, that he would give up his business and enter the class (not college graduates) that was to begin a three years' course of study. In order to do this it was necessary to make a complete break, and he was unwilling to risk even any consultation with his family or business associates. All the other Christians said it was impossible for him to break away, but he said that he could if he would, and he did. When the time came he left everything, taking not even bedding or an extra suit of clothes, boarded the train, and went to Peking.

He commended himself, during the first year of study there, to professors and fellow-students. During last summer we gave him work to do in a modest way and at small pay, and he seems to have won the esteem of all with whom he was associated. In September he returned to his study. Within a few days, however, he received word of the illness of his mother, and hastened home. He has been unable to return, as his mother depends on his almost constant attention, although she has three other sons. Mrs. Li is over seventy years of age; and while she may live for some time yet, he does not venture to leave her. Now the constant presence of this Christian son has not been without effect. The mother, who was formerly suspicious and somewhat critical of his Christian profession, has changed her attitude. The first evidence of this was when she fell in with his suggestion to ask me to come and pray for her and the family. I did not see her, to be sure, nor go to the house, but was received in the family schoolroom, where the oldest son teaches; and I found afterwards that both the mother and this oldest son were much pleased that Christian prayer had been offered in their behalf.

The next sign of the changing heart was when the old lady, hearing of a special subscription to help toward a new chapel building, and knowing that her Christian son was unable to contribute, expressed her own desire to give, and sent a dollar for the purpose. The last time I visited the town I heard of a third evidence. An older brother of Li Chun Fu had overheard him teaching Christian hymns to the boys of the family and had rebuked him for it, practically forbidding his continuing the practice, and taking that occasion to express his hearty disapproval of Christianity. The church members, hearing of this, proposed deputing some one to interview the brother and call him down for such opposition; but before they could decide how to do this wisely the old mother sent for this son and said: "You are not to raise any further objection to your younger brother's new way; it is a good way. I also believe." May the Holy Spirit bless this old lady. Pray also for all the sons — especially for the eldest, the teacher, who has given up

his use of opium, attended several Christian meetings, and shown real interest in Christian truth. He has a literary degree, and is very intelligent. Pray for the Christian son, that he may be used still further in soul winning.

*From letter of Rev. Charles E. Ewing, of Hsiku, Tientsin, North China.*

## THE BOOKSHELF

*The Haystack Centennial.* Celebrated at the Ninety-seventh Annual Meeting of the American Board, October 9-12, 1906. Boston: American Board of Commissioners for Foreign Missions. Pp. 364. $1.20 net; plus postage, 18 cents.

This volume is a report of the notable days at North Adams and Williamstown in which the American Board not only observed its annual meeting, but made memorial of that historic prayer meeting to which it traces its origin. The plan of the book covers a narrative of each day's proceedings in order, *verbatim* reports of the addresses (with a few necessary exceptions) and sufficient mention of the business transacted. Here are to be found the quaint speeches of the native Christians in Mission Park, the addresses at the academic service in Thompson Chapel, and such significant surveys of the missionary enterprise as President King's address in North Adams and Dr. Arthur J. Brown's speech at the open air service in Williamstown. A host of other addresses, no less effective, are here put into permanent form. For the narrative which binds these separate papers together, and for all the editorial care of publication, the volume is indebted to the energy, skill, and sympathetic labor of Rev. Frederick H. Means, of Winchester, Mass. Every item in the production of this book has been thought over and worked over by him with unflagging zeal and interest. The book is attractive in form and typographical appearance, has a number of choice full-page illustrations and several convenient indexes, and inclines whoever sees it to take it home and read it. We congratulate the American Board and the friends of missions on this adequate memorial of the Haystack Centennial Meeting.

*The Incoming Millions.* By Howard B. Grose. New York: The F. H. Revell Co. Pp. 212. 50 cents net.

This handy volume is one of the issues of the International Home Mission Study Course. Its author is the editorial secretary of the American Baptist Home Missionary Society. He is thoroughly acquainted with his subject, and writes with vivacity and directness of purpose. The book is everywhere readable and inspiring. It presents the immigrants as an invading army; discusses the problem of letting in and shutting out; pictures the foreigners in their new home and being Americanized; describes at length this branch of women's work for women, and adds a prophecy of the America of tomorrow. Not the least valuable part of the book is the appendix, which has a section for each chapter of the book where supplementary matter is presented. The last section of this appendix adds a valuable bibliography. Such a book deserves place on the list of every mission study class.

## THE CHRONICLE

### Departures

February 2. From Boston, Mr. and Mrs. Edward C. Stockwell. (See page 107.)

### Arrivals Abroad

November 28. At Tirumangalam, India, Mrs. H. C. Hazen.

December 3. At Peking, China, Miss May N. Corbett.

December 6. At Aintab, Turkey, Rev. and Mrs. Stephen vR. Trowbridge.

December 8. At Yokohama, Japan, Mrs. Frances H. Davis and Rev. and Mrs. F. B. Bridgman.

DEATH

The death in Australia of Dr. John G. Paton, of the New Hebrides Mission, is announced. Further notice next month.

# DONATIONS RECEIVED IN JANUARY

## NEW ENGLAND DISTRICT

### Maine

Auburn, Mr. and Mrs. W. P. Breneman, for Pang-Chuang, 25 00
Bangor, Central Cong. ch., 225; Hammond-st. Cong. ch., 130.50, 355 50
Bath, Central Cong. ch. 93 60
Boothbay Harbor, Miss F. D. Thorpe, 5 00
Bristol, Cong. ch. 5 00
Bucksport, Elm-st. Cong. ch. 12 45
Camden, Cong. ch. 17 00
Falmouth, 2d Cong. ch. 13 00
Hampden, Cong. ch. 4 75
Portland, High-st. Cong. ch., 110; State-st. Cong. ch., for general work, 50; 2d Parish ch., 33; St. Lawrence Cong. ch., 30; Nuovo Castellucci, 120; Thank-offering, G. W. J., 5, 348 00
Woodfords, Cong. ch. 20 00—899 30

### New Hampshire

Amherst, Cong. ch. 6 00
Bath, Rev. W. P. Elkins, 1 05
Concord, South Cong. ch., toward support Rev. Thomas King, 125 00
Hanover, ch. of Christ at Dartmouth College, 50; In memory of Mrs. C. O. Blaisdell, 10, 60 00
Hollis, Cong. ch. 12 71
Keene, 1st Cong. ch., toward support Rev. C. A. Stanley, Jr. 216 95
Lee, Cong. ch. 9 86
Manchester, 1st Cong. ch., toward support Rev. J. P. Jones, 97 28
Mason, Cong. ch. 2 50
Milford, 1st Cong. ch. 16 93
North Hampton, Cong. ch. 12 00
Penacook, Cong. ch. 16 93
Sunapee, Mrs. G. H. Bartlett, 10 00
West Rindge, Geo. G. Williams, 5 00—592 21

### Vermont

Brattleboro, Center Cong. ch., T. K. Fessenden, for Haystack offering, 5 00
Burlington, College-st. Cong. ch., toward support Dr. L. H. Beals, 600 00
Chelsea, Cong. ch., toward support Dr. C. W. Young, 27 28
Dorset, Rev. and Mrs. C. L. Carhart, for Haystack offering, 40 00
East St. Johnsbury, Cong. ch., toward support Rev. C. K. Tracy, 40 00
Hartford, Cong. ch., toward support Dr. H. N. Kinnear, 10 00
Ludlow, Cong. ch., Rev. R. W. Roundy, for Haystack offering, 2 00
Middlebury, Cong. ch. 121 03
Montpelier, Bethany Cong. ch., toward support Rev. J. X. Miller, 27 16
Morrisville, 1st Cong. ch. 27 50
New Haven, Cong. ch. 20 36
Post Mills, Cong. ch. 26 24
Richmond, Cong. ch. 45 00
Rutland, Cong ch., toward support Rev. E. A. Yarrow, 112.89; Mrs. Fred Stafford, for Haystack offering, 5, 117 89
St. Johnsbury, North Cong. ch. 116 44
Saxton's River, Cong. ch. 15 00
Sheldon, Cong. ch., for 1906, 2 00
Vergennes, Cong. ch. 5 00
Vershire, Cong. ch., toward support Dr. C. W. Young, 12 54
Victory, Geo. A. Appleton, 15 00
West Brattleboro, Cong. ch. 17 86
Westford, Cong. ch., for Shao-wu, 13 50
Weybridge, Cong. ch. 7 65—1,314 45
*Legacies.*—Strafford, Nathan B. Cobb, by Gardner N. Cobb, Ex'r, 200 00
1,514 45

### Massachusetts

Abington, 1st Cong. ch. 36 20
Acton, Cong. ch. 8 57
Agawam, Cong. ch. 14 56
Amesbury, Union Cong. ch. 9 85
Amherst, 1st Cong. ch. 330 98
Andover, South Cong. ch., 329.92; Rev. C. C. Torrey, 10, 339 92
Ashfield, J. A. Seymour, 5, and John Wing, 2, both for Haystack offering, 7 00
Athol, Cong. ch. 56 84
Auburndale, Cong. ch., 262.19; do., Rev. F. E. Clark, for Haystack offering, 25; do., Mrs. W. E. Strong, for do., 4, 291 10
Barre, Cong. ch. 21 15
Bedford, Cong. ch. 40 51
Belmont, Plymouth Cong. ch., Rev. B. F. Leavitt, for Haystack offering, 5 00
Billerica, Cong. ch., Rev. J. H. Dale, for Haystack offering, 5 00
Boston, Old South Cong. ch., 8,591.76; 2d ch. (Dorchester), 136.04; do., Extra-Cent-a-Day Band, 10; do., B. C. Hardwick, 500; do., C. A. Ufford, for Haystack offering, 5; Mt. Vernon Cong. ch., 370.76; Eliot ch. (Roxbury), 246.63; Phillips ch. (So. Boston), Thank-offering, 50; 1st ch. (Charlestown), 23.47; Central ch. (Jamaica Plain), E. W. Capen, for Haystack offering, 10; do., Mrs. F. K. Sanders, for Haystack offering, 10; Nathan B. Day, 25; Mrs. M. C. Leavitt, 5; Miss M. E. Richmond, 5; F. C. G., 5, 9,993 66
Bridgewater, F. E. Gurney, 5 00
Brookfield, Cong. ch. 3 84
Brookline, Harvard Cong. ch., 333.84; Leyden, Cong. ch., 30; do., Rev. H. A. Bridgman, for Haystack offering, 10, 373 84
Cambridge, Pilgrim Cong. ch. 15 51
Carlisle, Cong. ch. 8 00
Charlton, Cong. ch. 13 00
Cotuit, Cong. ch. 10 00
Cummington, Village Cong. ch., toward support Rev. C. T. Riggs, 24 18
Dalton, Zenas Crane, 250 00
East Douglas, 2d Cong. ch. 30 17
Easthampton, 1st Cong. ch. 12 77
Everett, Mystic Side Cong. ch. 15 61
Fairhaven, 1st Cong. ch. 15 00
Fall River, 1st Cong. ch., toward support Rev. E. H. Smith, 600; Central Cong. ch., 5; Broadway Cong. ch., 2; do., Good Workers' Soc., 3; United Presb. ch., David Morrison, for Haystack offering, 3, 613 00
Fitchburg, Rollstone Cong. ch., 41.34; Finnish Evan. Mission ch., 6, 47 34
Foxboro, Bethany Cong. ch., toward support Rev. W. H. Sanders, 24 45
Gardner, 1st Cong. ch., toward support Rev. G. H. Hubbard, 50 00
Gloucester, Trinity Cong. ch. 110 98
Greenfield, 2d Cong. ch., toward support Rev. H. T. Perry, 80 00

Hadley, 1st Cong. ch. 34 26
Haverhill, Union Cong. ch., 7; Miss Adelia Chaffin, 25, 32 00
Hawley, 1st Cong. ch. 12 14
Hingham, Cong. ch. 30 65
Holyoke, 1st Cong. ch. 21 35
Hubbardston, Friend, 10 00
Ipswich, South ch. 30 00
Lakeville, Precinct ch. 15 00
Leicester, 1st Cong. ch. 46 72
Leominster, F. A. Whitney, 15 00
Littleton, Cong. ch. 16 63
Lowell, Kirk-st. Cong. ch., 405; High-st., W. H. G. Wight, for native preacher, Canton, 72, 477 00
Lynnfield Center, Cong. ch. 8 73
Magnolia, Union Cong. ch. 17 00
Mansfield, Cong. ch. Woman's Miss. Asso., toward support Rev. W. H. Sanders, 23 00
Medway, Village Cong. ch. 17 61
Melrose, Ortho. Cong. ch. 98 31
Middlefield, Cong. ch., Rev. Seelye Bryant, for Haystack offering, 5 00
Millbury, 2d Cong. ch. 50 15
Montague, Cong. ch. 12 00
Moore's Corner, Cong. ch. 2 25
Mt. Hermon, Wm. F. Nichols, 100 00
Natick, 1st Cong. ch. 99 00
New Bedford, Mrs. G. F. Matthes, 2 00
Newbury, 1st Cong. ch. 26 07
Newburyport, J. W. Coffin, 25; Mrs. J. W. Dodge, 25, 50 00
Newton, Eliot Cong. ch., 1,000; do., Mr. and Mrs. Frank A. Day, for Haystack offering, 1,010; do., J. W. Davis, for Haystack offering, 100; C. A. S., 50, 2,160 00
Newton Center, 1st Cong. ch., Mrs. D. A. Heald, for Haystack offering, 25; do., Mrs. Samuel Ward, 10; Friend, 100, 135 00
Newton Highlands, A friend, 50 00
North Adams, Cong. ch. 27 23
Northampton, Edwards ch., Rev. W. H. Butler, 5; Friend, 15, 20 00
North Woburn, Cong. ch. 19 00
Norton, Trin. Cong. ch. 5 00
Norwood, 1st Cong. ch. 202 25
Peabody, South Cong. ch., Miss S. S. Moore, 5; do., Mrs. H. K. Robinson, for Haystack offering, 5, 10 00
Petersham, A. D. M. 500 00
Pittsfield, 1st ch. of Christ, for work among Mohammedans, 25; E. D. Davis, for Haystack offering, 10, 35 00
Plainfield, Cong. ch., toward support Rev. C. T. Riggs, 35 00
Quincy, Bethany Cong. ch. 39 75
Reading, Cong. ch., Mrs. A. H. Houghton, for Haystack offering, 10 00
Rehoboth, Cong. ch. 3 66
Richmond, Cong. ch. 19 32
Rockland, 1st Cong. ch. 40 00
Salem, Tab. Cong. ch., toward support Rev. D. S. Herrick, 44 05
Shelburne, Cong. ch., to const. MRS. IDA VINCENT, H. M. 100 00
South Hadley, Cong. ch. 14 08
Spencer, 1st Cong. ch., toward support Rev. S. C. Bartlett, 500 00
Springfield, Hope Cong. ch., toward support Dr. W. O. Ballantine, 21.49; Olivet Cong. ch., 20; Faith Cong. ch., 5.50; South Cong. ch., Mrs. Mary J. Seymour, for Haystack offering, 5; Mrs. S. L. Woodin, 7.50; Thank-offering, 30, 89 49
Swampscott, 1st Cong. ch. 13 50
Taunton, Winslow Cong. ch., 60; Trin. Cong. ch., 2, 62 00
Tolland, Cong. ch. 4 28
Truro, Cong. ch. 5 26
Upton, 1st Cong. ch. 7 20
Walpole, 2d Cong. ch. 34 00
Waltham, 1st Cong. ch. 25 48
Washington, Union Cong. ch., Rev. F. S. Child, for Haystack offering, 5 00
West Acton, Friend, for Shao-wu, 1 50
Westboro, Friends, 10 00
West Boxford, 2d Cong. ch. 9 60
West Boylston, Cong. ch. 4 31
West Granville, Cong. ch. 2 50
West Springfield, Ashley School and Charitable Fund, 137 03
Williamstown, Williams College, R. L. Tarbox, class of 1892, toward support Rev. Geo. Allchin, 100; Haystack offering, add'l, 5, 105 00
Winchester, 1st Cong. ch., of which 205.05 toward support Rev. A. W. Clark, 475 07
Worcester, Central Cong. ch., of which 199.68 toward support Rev. R. A. Hume, 282.82; Piedmont Cong. ch., of which 227.17 toward support Rev. J. B. McCord, 266.47; do., Miss E. C. Wheeler, for Haystack offering, 100; Adams-sq. Cong. ch., 13.20; Park Cong. ch., 6.06; Friend, 4.80, 673 35
Yarmouth, Cong. ch. 8 00—19,756 81

*Legacies.*—Boston, Mrs. Susan M. Schneider, by Frank H. Wiggin, Ex'r, 3,057 75
Fairhaven, J. F. Damon, add'l, 40 40
Newburyport, Caroline W. Fiske, by Arthur C. Walworth and Mary F. Savage, Ex'rs, 500 00
North Amherst, Ellen E. Fisher, by F. P. Ainsworth, Ex'r, 400 00
Springfield, Levi Graves, by D. W. Wells, Trustee, add'l, 75 00
Worcester, Mrs. Harriet Wheeler Damon, add'l, 6 42—4,079 57

23,836 38

### Rhode Island

Central Falls, Cong. ch. 49 62
Chepachet, Cong. ch. 6 50
East Providence, Newman Cong. ch. 20 00
Little Compton, United Cong. ch. 30 84
Pawtucket, Pawtucket Cong. ch., of which 500 toward support Rev. H. E. B. Case, 600 00
Peacedale, Cong. ch. 4 35
Providence, Union Cong. ch., 106.07; Frank E. Farnham, 20, 126 07
Woonsocket, Globe Cong. ch. 28 00—865 38

### Young People's Societies

MAINE.—Wells, 2d Y. P. S. C. E. 5 50
NEW HAMPSHIRE.—Surry, Y. P. S. C. E. 2 50
VERMONT.—Rutland, Cong. ch. Mission Study class, toward support Rev. E. A. Yarrow, 4.01; West Newbury, Y. P. S. C. E., toward support Dr. C. W. Young, 3.50, 7 51
MASSACHUSETTS.—Amesbury, Union Y. P. S. C. E., 1.15; Boston, 2d ch. Y. P. S. C. E., toward support Dr. F. C. Wellman, 50; do., Y. P. S. C. E. of Pilgrim ch., for do., 25; do., Roslindale, Jun. Y. P. S. C. E., for work in Zulu Mission, 15; do., Brighton Y. P. S. C. E., 5; Fall River, Broadway Y. P. S. C. E., 1; Lynn, North Y. P. S. C. E., for Sendai, 12.50; Magnolia, Union Y. P. S. C. E., 5.25; Northbridge, Rockdale Y. P. S. C. E., 4; Pittsfield, Pilgrim Memorial Y. P. S. C. E., for work in Pang-Chuang, 5; Sturbridge, Y. P. S. C. E., 4.50; Wellesley, do., 25; Westhampton, do., for Shao-wu, 15; Winchester, 1st Y. P. S. C. E., toward support Rev. A. W. Clark, 5, 173 40
RHODE ISLAND.—Slatersville, Y. P. S. C. E. 7 80

196 71

### Sunday Schools

MAINE.—Milltown, Cong. Sab. sch., 40.34; Yarmouth, 1st Parish Sab. sch., 2.15, 42 49
NEW HAMPSHIRE.—Concord, South Cong. Sab. sch., 5.09; Derry, Central Cong. Sab. sch., 7; Greenland, Cong. Sab. sch., 17.30; Rochester, do., for Mt. Silinda, 30; Surry, do., 2.50, 61 89
VERMONT.—East Hardwick, Cong. Sab. sch., toward support Rev. and Mrs. C. K. Tracy, 19.66; Montpelier, Bethany Cong. Sab. sch., toward support Rev. J. X. Miller, 4.74; New Haven, Cong. Sab. sch., 2.50; So. Royalton, do., for catechist in India, 20, 46 90
MASSACHUSETTS.—Amesbury, Union Cong. Sab. sch., 2; Amherst, 1st Cong. Sab. sch., 13.50; Ballardvale, Union Cong. Sab. sch., 6.50; Boston, Central Cong. Sab. sch., for Sendai, 34; East Longmeadow, 1st Cong. Sab.

sch., 2.50; Easton Center, Cong. Sab. sch., 16; Fall River, 1st Cong. Sab. sch., toward support Rev. E. H. Smith, 22.50; do., Broadway Cong. Sab. sch., 2; Haverhill, West Cong. Sab. sch., 8; Lancaster, Cong. Sab. sch., 5; Lee, Cong. Sab. sch., for catechist in India, 50, and for student in Japan, 20; Leominster, do., Prim. Dept., for Japan, 11; Longmeadow, 1st Cong. Sab. sch., of which 1.29 from infant class, all for work, care Dr. G. C. Raynolds, 71.53; Lynn, North Cong. Sab. sch., 3.80; Orange, Cong. Sab. sch., for Aruppukottai, 4.26; Pittsfield, Pilgrim Memorial, for Pang-Chuang, 5; Quincy, Bethany Cong. Sab. sch., 25; Saugus, Cong. Sab. sch., for Africa, 12.15; Sunderland, do., 16.88; Wellesley, do., 25; Whitinsville, Village Cong. Sab. sch., 134.11; Worcester, Old South Cong. Sab. sch., toward support Rev. C. B. Olds, 60, 550 73

Rhode Island.—East Providence, Newman Cong. Sab. sch. 8 50

710 51

## MIDDLE DISTRICT

### Connecticut

Bridgeport, 2d Cong. ch., 10; Friend, 100; F. L. T., 50, 110 50
Burlington, Rev. E. G. Stone, for Haystack offering, 5 00
Chaplin, Cong. ch. 7 22
Cornwall, 1st ch. of Christ, to const. Emily E. Marsh, W. J. Wilcox, Miss C. E. Clarke, H. M. 335 87
Danbury, 1st Cong. ch. 94 55
Danielson, Westfield Cong. ch. 23 40
East Canaan, Cong. ch., of which 300 toward support Rev. B. K. Hunsberger, 304 94
Eastford, Cong. ch. 9 65
East River, W. W. Pardee, for Aruppukottai, 25 00
Enfield, 1st Cong. ch., of which Robbins Memorial Thank-offering for Haystack offering, 124.01, 175 51
Farmington, Cong. ch., toward support Rev. C. E. Ewing, 116 42
Greenfield Hill, Cong. ch. 19 00
Groton, John J. Copp, 5 00
Hartford, Asylum Hill Cong. ch., of which 803.17 toward support Rev. and Mrs. George A. Wilder, 853.76; do., Rev. E. K. Mitchell, for Haystack offering, 10; Windsor-av. Cong. ch., 360.75; 1st Cong. ch., of which 31.44 from income of Hawes Fund, 254.18; Farmington-av. Cong. ch., Mrs. W. P. Williams, for Haystack offering, 5; C. T. Erickson, for Shao-wu, 20; W. R. Hall, for Haystack offering, 1; Ivoryton Cong. ch., 16.45, 1,521 14
Kent, 1st Cong. ch. 1 56
Meridian, 1st Cong. ch., W. H. Catlin, for Haystack offering, 25 00
Middletown, South Cong. ch., toward support Rev. J. S. Chandler, 92.92; 1st Cong. ch., toward support Rev. H. N. Barnum, 70.25, 163 17
Milton, Cong. ch. 1 00
Monroe, Cong. ch. 7 00
Mt. Carmel, Cong. ch. 19 51
New Britain, 1st ch. of Christ, of which 728.09 toward support Rev. G. B. Cowles and 10.25 for work in China, 738 34
New Haven, Plymouth Cong. ch., 35.89; United Cong. ch., Mrs. H. P. Beach, for Haystack offering, 5, 40 89
New London, 1st ch. of Christ, 55.36; 2d Cong. ch., Miss S. A. Rood, for Haystack offering, 5; Mrs. J. N. Harris, 1,000, 1,060 36
Norfolk, Cong. ch. 700 00
North Branford, Cong. ch., int. on legacy of Lucretia Plant, 3 53
North Guilford, Cong. ch. 30 00
Norwich, 2d Cong. ch., 86.82; 1st Cong. ch., toward support Mrs. E. H. Smith, 15.67; Greeneville Cong. ch., 12.66; Broadway Cong. ch., 1; Alice G. Woodmansee, 10, 126 15
Old Lyme, Cong. ch. 45 11
Old Saybrook, Cong. ch. 6 95
Pomfret, 1st Cong. ch. 4 30
Putnam, 2d Cong. ch., toward support Dr. H. N. Kinnear, 121 30
Rockville, Cong. ch., toward support Rev. W. C. Wilcox, 9 13
Salisbury, Cong. ch., toward support Dr. F. D. Shepard, 9 62
Somersville, Cong. ch. 43 28
South Britain, Cong. ch. 6 50
South Glastonbury, Cong. ch. 4 00
Southington, Cong. ch. 53 02
South Norwalk, Cong. ch. 90 55
Southport, Cong. ch., John H. Perry, for Haystack offering, 100 00
Thompson, Cong. ch. 25 00
Trumbull, Cong. ch. 9 00
Waterbury, 1st Cong. ch. 251 46
Westminster, Cong. ch. 6 00
Westport, Saugatuck Cong. ch. 23 90
Willington, Cong. ch. 2 70
Wilton, Cong. ch., 4.70; do., Rev. M. D. Hart, for Haystack offering, 5, 9 70
Windham, Cong. ch. 21 31
Windsor Locks, Cong. ch. 28 23—6,540 77
*Legacies.*—Fairfield, Morris W. Lyon, by Wm. H. Burr, Adm'r, 1,000, less tax, 970 00
West Hartford, Abigail P. Talcott, add'l, 73 44
Wethersfield, Susan Buck, 2,812 54—3,855 98

10,396 75

### New York

Angola, Miss A. H. Ames, 5 00
Brooklyn, Central Cong. ch., 2,440.63; South Cong. ch., 200; Parkville, Cong. ch., 10.76; Miss J. P. Roberts, for Pang-Chuang, 15; Mrs. J. L. Roberts, 5, 2,671 39
Canandaigua, Cong. ch. 37 79
Clifton Springs, Mrs. C. D. Dill, 50 00
Cortland, H. E. Ranney, for Japan and China, 100 00
Dongan Hills, Mrs. A. E. Foote, 100 00
East Bloomfield, Cong. ch. 35 91
Flushing, Broadway Cong. ch. 10 60
Jamaica, Mrs. G. H. S. Maynard, 4 25
Jefferson, Mrs. H. N. Wade, 1 00
Lima, Thank-offering, 10 00
Napoli, Cong. ch. 7 23
New Lebanon, Ellen C. Kendall, 1 25
New York, 57th-st. Cong. ch., Mary A. Parsons, for Haystack offering, 50; Broadway Tabernacle, of which 10 for work in India, 32; Manhattan Cong. ch., Rev. and Mrs. W. A. Farnsworth, 25; Christ Cong. ch., A friend, 25; Miss M. F. Cushman, 5; Mrs. W. S. Karr, 4.25, 141 25
Oxford, Cong. ch. 25 00
Perry Center, Cong. ch., 48.14; Rev. and Mrs. F. A. Kimberly, for native preacher, Madura, 40, 88 14
Portland, Cong. ch. 5 00
Poughkeepsie, 1st Cong. ch., toward support Dr. G. C. Raynolds, 100; Grace N. Kimball, 50, 150 00
Richmond Hill, Union Cong. ch. 21 75
Riverhead, Cong. ch. 36 72
Rochester, South Cong. ch. 26 48
Rushville, Cong. ch. 10 00
Rutland, Cong. ch., for native preacher, Madura, 4 50
Syracuse, Good Will Cong. ch., of which 50 toward support Rev. J. D. Taylor, 59 18
Tarrytown, Mrs. E. B. Monroe, for Haystack offering, 100 00
Troy, Dwight W. Marvin, for Pang-Chuang, 30 00
Utica, Bethesda Welsh Cong. ch. 20 00
Walton, 2d Cong. ch. 9 25
——, Friend, 13 65 3,775 34
*Legacies.*—Hopkinton, Caroline Laughlin, 2 50

3,777 84

### New Jersey

Glen Ridge, Cong. ch., toward support Dr. F. Van Allen, 50 00

### Pennsylvania

Audenried, Welsh Cong. ch. 10 89
East Smithfield, Cong. ch. 4 92
Meadville, Park-av. Cong. ch., C. S. Burwell, for Haystack offering, 10 00
Philadelphia, Central Cong. ch., 100; Chas. M. Morton, 100; (Germantown) Lilla M. Harmon, 5, 205 00
Pittston, 1st Welsh Cong. ch. 20 00
Plymouth, Welsh Cong. ch. 10 00
Scranton, 1st Welsh Cong. ch. 10 00
Wilkesbarre, Puritan Eng. Cong. ch., 24; do., D. W. Hughes, 10, 34 00——304 81

### Ohio

Akron, West Cong. ch. 20 00
Burton, Cong. ch. 10 00
Cleveland, Euclid-av. Cong. ch., toward support Rev. H. B. Newell, 200; Lake View Cong. ch., 7; Immanuel Bohemian Cong. ch., 4; W. A. Hillis, 10; H. J. Clark, 5, 226 00
Columbus, Mayflower Cong. ch., Friend, 10 00
Delaware, Wm. Bevan, 5 00
Garrettsville, Cong. ch. K. E. Soc. 9 00
Hudson, Cong. ch., to const., with other donations, Rev. J. L. Hoyt, H. M. 39 74
Litchfield, Cong. ch. 13 00
North Amherst, Cong. ch. 17 00
North Ridgeville, 1st Cong. ch. 4 00
Oberlin, 1st Cong. ch., 73.53; Mrs. L. B. Hills, 5, 78 53
Painesville, 1st Cong. ch. 32 42
Steubenville, 1st Cong. ch. 30 40
Toledo, Central Cong. ch., 48.17; Washington-st. Cong. ch., 11.10, 59 27——554 36

### Delaware

Newark, Miss Mary M. Foote, 30 00

### Maryland

Baltimore, Associate Cong. ch., 50; Mrs. L. R. Harrison, .25, 50 25

### District of Columbia

Washington, 1st Cong. ch., toward support Rev. L. S. Gates, 30; do., Rev. J. L. Ewell, for do., 30; E. B., 5, 65 00

### Virginia

Vienna, Misses E. and G. McKean, for native teacher, Madura, 25 00

### Florida

Jacksonville, Union Cong. ch., add'l, 1 00
Key West, 1st Cong. ch. 10 00
St. Petersburg, 1st Cong. ch. 16 42
Tavares, Union Cong. ch. 5 00——32 42

### Young People's Societies

Connecticut. — Berlin, Y. P. S. C. E., toward support G. M. Newell, 25; Canton Center, do., toward support Rev. and Mrs. C. E. Ewing, 5; Clinton, do., for Sivaganga, 25; East Hampton, Porter Y. P. S. C. E., toward support Geo. M. Newell, 25; Hebron, 1st Y. P. S. C. E., 20; New Britain, South Y. P. S. C. E., toward support Mrs. Amy B. Cowles, 400; No. Greenwich, Y. P. S. C. E., toward support Rev. W. P. Elwood, 34.13; Wethersfield, do., for Sholapur and Pang-Chuang, 60, 594 13
New York. — Riverhead, Sound-av. Y. P. S. C. E. 10 00
New Jersey. — Newark, Young People's Union of Belleville-av. Cong. ch., for Aruppukottai, 7 50
Ohio. — Columbus, Plymouth Y. P. S. C. E., 30; Gomer, Welsh Y. P. S. C. E., for Aruppukottai, 30; No. Amherst, Y. P. S. C. E., 10, 70 00
681 63

### Sunday Schools

Connecticut. — Enfield, Cong. Sab. sch., for Shao-wu, 20; Groton, Cong. Sab. sch., 3; Milford, Plymouth Cong. Sab. sch., 10.76; New London, 1st Cong. Sab. sch., Prim. Dept., toward support Rev. C. N. Ransom, 7.51; Norwich, Greenville Cong. Sab. sch., for Sendai, 11.15; Plainville, Cong. Sab. sch., for work in Micronesia, 10; Rockville, do., toward support Rev. W. C. Wilcox, 16.18, 78 60
New York. — Berkshire, Cong. Sab. sch., for school at Marsovan, 30; Buffalo, 1st Cong. Sab. sch., toward support Rev. and Mrs. C. M. Warren, 50; Deer River, Cong. Sab. sch., 3.70; New York, Forest-av. Cong. Sab. sch. 15; Orient, Cong. Sab. sch., 25; Rutland, do., for native preacher, Madura, 4, 127 70
New Jersey. — Newark, Trin. Cong. Sab. sch. 10 00
Pennsylvania. — East Smithfield, Cong. Sab. sch., for work in Micronesia, 10; Le Raysville, Cong. Sab. sch., Mrs. Pratt's class, 1.50, 11 50
Ohio. — Akron, 1st Cong. Sab. sch., 40; Cleveland, Highland Cong. Sab. sch., 30; do., Immanuel Bohemian Cong. Sab. sch, 8; Geneva, Cong. Sab. sch., 3.20; Madison, Central Cong. Sab. sch., 10, 91 20
319 00

## INTERIOR DISTRICT

### Tennessee

Lafollette, Cong. ch., for Pang-Chuang, 10 00

### Texas

Dallas, Cong. ch. 30 46

### Indiana

Anderson, Hope Cong. ch. 1 20

### Illinois

Belvidere, Cong. ch. 6 35
Big Rock, Welsh Cong. ch. 2 75
Caledonia, Cong. ch. 3 50
Carpentersville, 1st Cong. ch. 37 00
Chicago, North Shore Cong. ch., 150; Plymouth Cong. ch., 50; New England Cong. ch., 37.41; Central Park Cong. ch., 5; "John and Mary," 200, 442 41
Elgin, 1st Cong. ch. 205 61
Evanston, 1st Cong. ch. 100 00
Galesburg, East Main St. Cong. ch. 10 00
Geneseo, 1st Cong. ch. 49 10
Gridley, Cong. ch. 22 25
Griggsville, Cong. ch. 21 00
Kewanee, H. T. Lay, for Haystack offering, 250 00
Lagrange, 1st Cong. ch. 53 70
Moline, Mrs. S. M. Atkinson, 125 00
Oak Park, 1st Cong. ch., of which toward support Dr. and Mrs. R. Chambers, 157.14, and Dr. and Mrs. W. A. Hemingway, 277.39, 434.53; 2d Cong. ch., toward support Rev. C. A. Nelson, 189.51; do., E. H. Pitkin, 95; do., Mrs. E. H. Pitkin, for Haystack offering, 10; do., H. Pollard, 2.50, 731 54
Polo, Ind. Presb. Cong. ch. 53 88
Quincy, 1st Union Cong. ch. 71 40
Rockford, 2d Cong. ch. 7 25
Rosemond, 1st Cong. ch. 12 07
Strawn, Cong. ch. 1 50
Wilmette, Cong. ch. 27 25
Winnetka, Cong. ch. 41 14—2,274 70

### Michigan

Ann Arbor, Miss M. F. Leach, 10 00
Benton Harbor, 1st Cong. ch. 47 50
Benzonia, Cong. ch. 33 80
Detroit, 1st Cong. ch., 200; Woodward-av. Cong. ch., 173.75, 373 75
Greenville, Cong. ch. 45 90
Hudsonville, Cong. ch. 3 15
Litchfield, Cong. ch. 12 00
Omena, Cong. ch. 5 00
Ovid, 1st Cong. ch. 15 40
Portland, Cong. ch. 9 12
Red Jacket, Cong. ch. 5 00
Romeo, Miss E. B. Dickinson, 40 00
Rosedale, Cong. ch. 1 00
Sandstone, Cong. ch. 2 00
———, Friend, 15 00——618 62

*Legacies.* — Petoskey, Mrs. Alice H. Chipman, by Chillion L. Smith, Ex'r, add'l, 437 50

1,056 12

### Wisconsin

| | | |
|---|---|---|
| Antigo, Cong. ch. | 6 00 | |
| Berlin, Union Cong. ch. | 7 00 | |
| Birnamwood, 1st Cong. ch. | 8 55 | |
| Black Earth, Cong. ch. | 5 00 | |
| Clintonville, 1st Cong. ch. | 8 55 | |
| Delavan, Cong. ch. | 6 62 | |
| Eau Claire, I. P. Flagler, | 5 00 | |
| Eland, Cong. ch. | 3 50 | |
| Elkhorn, Cong. ch. | 6 59 | |
| Elroy, Plymouth Cong. ch. | 10 00 | |
| Fifield, Cong. ch. | 2 00 | |
| Green Bay, Union Cong. ch. | 75 00 | |
| Lake Geneva, 1st Cong. ch. | 54 72 | |
| Menomonie, 1st Cong. ch. | 17 85 | |
| Milwaukee, Grand-av. Cong. ch., 106.42; Pilgrim Cong. ch., 35.80, | 142 22 | |
| Norrie, Cong. ch. | 1 00 | |
| Oconomowoc, Cong. ch. | 13 25 | |
| Whitewater, Cong. ch. | 29 00 | 401 85 |
| *Legacies.*— Beloit, Mrs. Ellen B. French, add'l, | | 32 86 |
| | | 434 71 |

### Minnesota

| | | |
|---|---|---|
| Minneapolis, Plymouth Cong. ch., toward support Rev. A. H. Clark, 215.20; 5th-av. Cong. ch., 54; Oak Park Cong. ch., 12.50, | 281 70 | |
| Monticello, 1st Cong. ch. | 3 62 | |
| Rose Creek, Cong. ch. | 2 50 | |
| St. Charles, Cong. ch. | 20 00 | |
| St. Paul, Olivet Cong. ch., Merriam Park, for native teacher, Hulakegh Mission, 68.49; Cyril Cong. ch., 9, | 77 49 | |
| Sauk Rapids, James Bunn, | 10 00 | |
| Wayzata, Cong. ch. | 3 00 | 398 31 |

### Iowa

| | | |
|---|---|---|
| Anamosa, Cong. ch. | 13 00 | |
| Cedar Rapids, 1st Cong. ch., E. E. Thompson, 5; H. L. Palmer, 3; C. T. Hickok, 1, | 9 00 | |
| Centerdale, Cong. ch., toward support Dr. C. E. Clark, | 5 00 | |
| Chester Center, Cong. ch. | 8 55 | |
| Dubuque, Summit Cong. ch. | 20 00 | |
| Exira, Cong. ch. | 20 00 | |
| Galt, Cong. ch. | 4 75 | |
| Goldfield, F. T. Philbrook, | 5 00 | |
| Hawarden, 1st Cong. ch. | 2 95 | |
| Independence, Rev. W. S. Potwin, for work in China, | 170 00 | |
| Lyons, 1st Cong. ch. | 9 70 | |
| Montour, Cong. ch. | 31 00 | |
| Muscatine, 1st Cong. ch. | 43 81 | |
| Nashua, Cong. ch. | 14 50 | |
| Newburg, Cong. ch. | 4 00 | |
| Popejoy, Cong. ch. | 5 00 | |
| Rockwell, Cong. ch. | 34 20 | |
| Toledo, 1st Cong. ch. | 13 35 | |
| Waverly, 1st Cong. ch. | 17 81 | |
| Wittemberg, Cong. ch. | 7 12 | 438 74 |

### Missouri

| | | |
|---|---|---|
| Aurora, Cong. ch. | 13 25 | |
| Carthage, 1st Cong. ch. | 6 00 | |
| Kansas City, 1st Cong. ch., 131.36; F. T. Bidwell, 10, | 141 36 | |
| Peirce City, 1st Cong. ch. | 16 30 | |
| St. Joseph, Tab. ch., for Sendai, | 30 00 | |
| St. Louis, Pilgrim Cong. ch., 117; Fountain Park Cong. ch., of which H. C. Whitehill, 5, 58.44; 1st Cong. ch., 18.76; Pilgrim Cong. ch., 12, | 206 20 | |
| Springfield, Cong. ch., 44.29; Ger. Cong. ch., Mrs. Mina Schroeder, for work in China, 5, | 49 29 | |
| Webster Groves, 1st Cong. ch. | 38 64 | 501 04 |

### North Dakota

| | | |
|---|---|---|
| Buchanan, Cong. ch. | 10 00 | |
| Elbowoods, Ft. Berthold Cong. ch. and Sab. sch., for Pang-Chuang, 8; do., Woman's Soc., for do., 22, | 30 00 | |
| Esmond, Cong. ch. | 3 00 | |
| Heaton, Cong. ch. | 1 00 | |
| Hesper, Cong. ch. | 5 00 | |
| Macjara, Cong. ch. | 18 50 | |
| Maddock, Cong. ch. | 4 00 | 71 50 |

### South Dakota

| | | |
|---|---|---|
| Beulah, Cong. ch. | 5 00 | |
| Bonesteel, Cong. ch. | 5 00 | |
| Deadwood, Cong. ch., of which Rev. W. H. Ashley, 5, | 8 00 | |
| Redfield, Cong. ch., 17.10; Otto Johnson, for native helper, 25, | 42 10 | |
| Webster, 1st Cong. ch. | 10 00 | |
| Yankton, 1st Cong. ch. | 21 27 | 91 37 |

### Nebraska

| | | |
|---|---|---|
| Crawford, Cong. ch. | 5 00 | |
| Hastings, 1st Cong. ch., 87.50; Hans Hansen, for work in Lin Ching, 400, | 487 50 | |
| Lincoln, Salem Ger. Cong. ch. | 35 00 | |
| McCook, Cong. ch. | 31 79 | |
| Ponca, Indian Chapel, | 4 00 | |
| Riverton, Cong. ch. | 10 00 | |
| Santee, Pilgrim Cong. ch., of which 5 from Woman's Miss. Soc. | 21 46 | 594 75 |

### Kansas

| | | |
|---|---|---|
| Burlington, Friend, | 10 00 | |
| Emporia, Bethany Cong. ch. | 5 00 | |
| Ottawa, 1st Cong. ch. | 10 00 | |
| Sabetha, 1st Cong. ch. | 15 15 | |
| Topeka, Central Cong. ch. | 191 79 | 231 94 |

### Wyoming

| | | |
|---|---|---|
| Rock Springs, 1st Cong. ch. | | 7 00 |

### Colorado

| | | |
|---|---|---|
| Colorado Springs, 1st Cong. ch., toward support Rev. Henry Fairbank, | 432 01 | |
| Grand Junction, Cong. ch. | 18 50 | |
| Loveland, 1st Ger. Cong. ch. | 60 00 | 510 51 |

### Young People's Societies

| | |
|---|---|
| Illinois. — Bowen, Y. P. S. C. E., 15; Dundee, do., for Aruppukottai, 50, and for support Rev. A. MacLachlan, 10; Gridley, do., for do., 5; Naperville, do., 10; Odell, do., 15; Shabbona, do., for Station Plan, 30; So. Chicago, do., for Harpoot, 15; Strawn, Jun. Y. P. S. C. E., for Mt. Silinda, 2; Waukegan, Y. P. S. C. E., for Aruppukottai, 5, | 157 00 |
| Michigan. — Benton Harbor, 1st Y. P. S. C. E., 12; Breckenridge, Y. P. S. C. E., 7.50, | 19 50 |
| Wisconsin. — Grand Rapids, Y. P. S. C. E. | 5 00 |
| Minnesota. — Barnesville, Y. P. S. C. E., 2; Minneapolis, Pilgrim Y. P. S. C. E., toward support Rev. H. C. Haskell, 25, | 27 00 |
| Iowa. — Atlantic, Y. P. S. C. E. | 6 00 |
| North Dakota. — Amenia, Y. P. S. C. E., 2.27; Cleveland, Y. P. S. C. E., 1.50, | 3 77 |
| South Dakota. — Elk Point, Y. P. S. C. E., | 75 |
| Nebraska. — Scribner, Y. P. S. C. E., for Mt. Silinda, | 10 00 |
| | 229 02 |

### Sunday Schools

| | |
|---|---|
| Illinois. — Downer's Grove, Cong. Sab. sch., for Pang-Chuang, 30; Griggsville, do., 1.42; Hennepin, do., 3.44; Joy Prairie, do., 12.06; Naperville, do., 15; Oak Park, 2d Cong. Sab. sch., 25.27; Sandwich, Cong. Sab. sch., 5; Stillman Valley, do., 4.40; West Chicago, do., 27; Winnetka, do., 5, | 128 59 |
| Michigan. — Benton Harbor, 1st Cong. Sab. sch., 27; Detroit, 1st Cong. Sab. sch., 59.84, | 86 84 |
| Wisconsin. — Milwaukee, Pilgrim Cong. Sab. sch. | 6 05 |
| Minnesota. — Hawley, Union Cong. Sab. sch., 3.30; Minneapolis, Vine-st. Cong. Sab. sch., 3.34, | 6 64 |
| Iowa. — Cedar Rapids, 1st Cong. Sab. sch., 7.50; Newburg, Cong. Sab. sch., 2.68; Sioux | |

Rapids, do., 15; Webster, Ger. Cong. Sab. sch., .62, 25 80
MISSOURI. — St. Louis, Olive Branch Cong. Sab. sch. 3 64
NEBRASKA. — Aurora, Cong. Sab sch., for Mt. Silinda, 6.02; Burwell, do., 3; Doniphan, do., 7.50; Weeping Water, do., 12.37, 28 89
KANSAS. — Wabaunsee, Cong. Sab. sch. 4 50
COLORADO. — Brighton, Platte Valley Cong. Sab. sch., 3.40; Denver, 3d Cong. Sab. sch., for native worker in India, 35; do., 4th-av. Cong. Sab. sch., 2 Grand Junction, Cong. Sab. sch., 12.30, 52 70

343 65

## PACIFIC DISTRICT

### New Mexico

Estancia, F. D. Carpenter, 5 00

### Arizona

——, Friend, 250 00

### Utah

Salt Lake City, Phillips Cong. ch. 10 16

### Nevada

Reno, Cong. ch. 51 95

### Idaho

Hope, Cong. ch., for medical work in Pang-Chuang, 25
Weiser, Cong. ch. 6 80——7 05

### Washington

Washougal, Bethel Cong. ch. 40 00
West Branch, Cong. ch. 3 20——43 20

### Oregon

Portland, 1st Cong. ch., of which 62 toward support Rev. G. W. Hinman, 92 88

### California

Berkeley, 1st Cong. ch., Miss L. G. Barker, for Haystack offering, 10 00
Chula Vista, Cong. ch. 5 00
East Oakland, Pilgrim Cong. ch. 8 70
Fruitvale, Cong. ch. 16 50
Highland, Cong. ch. 38 66
Lodi, Cong. ch. 10 00
Los Angeles, Plymouth Cong. ch., for Mt. Silinda, 30; 1st Cong. ch., Fred A. Beach, 25, 55 00
Martinez, Cong. ch. 11 00
Mill River, Mrs. E. A. Evans, 50 00
Oakland, 1st Cong. ch., toward support Rev. S. L. Gulick, 213; do., Estate of Mrs. M. A. Shattuck, for work in Japan, 200, 413 00
Oroville, Cong. ch. 64 35
Pacific Grove, Mayflower Cong. ch. 36 27
Palo Alto, Cong. ch. 20 00
Santa Rosa, Cong. ch. K. E. Soc., 4.40; do., J. T. Bowers, 25, 29 40
Saratoga, Cong. ch., L. N. Richards, 10 00
Saticoy, Cong. ch. 36 30
Tulare, Cong. ch. 6 00
Ventura, Cong. ch. 31 50——851 68
*Legacies.* — Ventura, Harriet W. Mills, add'l, 512 00

1,363 68

### Territory of Hawaii

Honolulu, Friend, 3 00
Makawao, Foreign Protestant Cong. ch. 25 00——28 00

### Young People's Societies

NEVADA. — Reno, Y. P. S. C. E. 5 00
WASHINGTON. — West Seattle, Y. P. S. C. E., for educational work, Foochow, 5 00
CALIFORNIA. — Lodi, Y. P. S. C. E., for Sendai, 14; Los Angeles, Pico Heights Y. P. S. C. E., for Station Plan, 7.50; Martinez, Y. P. S. C. E., for Mt. Silinda, 6.80; Ventura, do., 15, 43 30

53 30

### Sunday Schools

CALIFORNIA.—Chula Vista, Cong. Sab. sch., 2; Martinez, do., 3.30; No. Berkeley, do., 5; Soquel, do., 8, 18 30

## MISCELLANEOUS

### Canada

Montreal, American Presb. ch., toward support C. C. Fuller, 600; W. C. A., 5, 605 00

### Austria

Prague, Prague churches and through *Betanie*, for Shao-wu, 134.50; Bystrey ch., 4.78; Klattau ch., 4.13; Skalitz ch., .21; F. Strofa, 1.07; through *Betanie*, 8.54, 153 23

### Bulgaria

——, Friend, 50 00

### Turkey

Constantinople, Greek Evan. Cong. ch. 9 68
Salonica, Ruth E. House, for Haystack offering, 2 00——11 68
*Less.* — Philippopolis, item acknowledged by error in January *Herald*, 25 00

### Additional Receipts

Through Messrs. Kidder, Peabody & Co., Boston, for work in Macedonia and Bulgaria.
From sundry donors, 188 92

### St. Paul's Institute

Income and contributions received, 2,906 41

### FROM WOMAN'S BOARDS

From WOMAN'S BOARD OF MISSIONS
Miss Sarah Louise Day, Boston, *Treasurer*

For sundry missions in part, 12,989 92
To reimburse Mrs. J. E. Merrill, 13 20
For repairs of houses of Gate schools, Madura, 155 00
For stoves and fuel, care Miss M. F. Long, 44 50
(From Plymouth ch., Syracuse, N. Y. 46 00
From do., toward support Rev. J. D. Taylor, 25 00
From Leyden ch., Brookline, Mass., toward support Rev. M. D. Dunning, 215 00
From 1st ch., Buffalo, N. Y., toward support Rev. C. M. Warren,) 3 00—13,491 62

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR
Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer* 4,500 00

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC
Miss Mary C. McClees, Oakland, California, *Treasurer* 273 50

### Additional Donations for Special Objects

MAINE. — Farmington, Miss M. F. Cushman, for work, care Miss C. Shattuck, 2 00
NEW HAMPSHIRE. — Bristol, Cong. Sab. sch., for hospital, care Dr. Kate C. Woodhull, 24; Wilmot, W. N. H., for work, care Rev. B. K. Hunsberger, 5.50, 29 50
VERMONT. — Chelsea, Cong. Sab. sch., for orphanages in Turkey and India, 7.86; St. Johnsbury, South Cong. Sab. sch., for work, care Rev. H. N. Barnum, 28.61; Springfield, Mrs. James Hartness, for native helper, care Rev. E. H. Smith, 100; Stowe, Rev. H. A. G. Abbe, for native preacher, care Rev. E. H. Smith, 15, and for boys' boarding school, care do., 10, 25; West Brattleboro, Cong. ch. and

Sab. sch., for work, care Dr. Charles E. Clark, 50; Woodstock, Cong. Sab. sch., for pupils, care Rev. R. A. Hume, 5.50, 216 97

Massachusetts. — Amherst, 1st Cong. ch., for work, care Rev. E. P. Holton, 5, and Sab. sch., for pupil, care Rev. R. A. Hume, 20; Andover, South Cong. Sab. sch., for school, care Miss M. F. Graffam, 20; Auburn, Cong. Sab. sch., for Bible-woman, care Miss E. J. Newton, 20; Boston, Boylston Cong. ch. (Jamaica Plain), for work, care Miss Alice S. Brown, 6.59; do., Mt. Vernon ch., Friend, for work, care Dr. C. R. Hager, 3; do., John D. Bryant, for school, care Rev. E. Fairbank, 20, and Ellen M. Bryant, for do., 20; do., Collected by Miss M. S. Masters, for Bible-woman, care Rev. C. R. Hager, 30; Brockton, Miss Alice L. Snow, for boys' school, care Rev. E. H. Smith, 3; Dedham, Miss M. C. Burgess, for work, care Rev. J. L. Fowle, 25; Dennis, Mrs. H. E. Sylvan, for Annie Tracy Riggs Memorial Hospital, 1; Fall River, 1st Cong. ch., for pupil, care Rev. E. H. Smith, 10; do., Miss E. A. Lyman, for pupil in India, 10; Fitchburg, Rollstone Cong. Sab. sch., Prim. Dept., for pupil, care Rev. W. O. Ballantine, 20; Hadley, 1st Cong. Sab. sch., Lend-a-Hand class, for school, care Rev. E. Fairbank, 25; Harwich, Y. P. S. C. E., for pupil, care Miss Alice U. Hall, 5; Haverhill, Crowell Y. P. S. C. E. of Center ch., for Crowell ch., India, 40; Leominster, Mrs. C. B. Wheelock, for pupil, care Miss Mary L. Daniels, 15; Lincoln, 1st Cong. Sab. sch., for pupil, care Miss E. S. Hartwell, 20; Mill River, Cong. Sab. sch., for work, care Mrs. R. Winsor, 3.75, and in memoriam for do., 3; Newton Center, 1st Cong. Sab. sch., Chinese Dept., for work, care Rev. C. R. Hager, 30; No. Billerica, Mrs. E. R. Gould, for the Annie Tracy Riggs Memorial Hospital, 5; Northfield, Y. P. S. C. E. of Trin. Cong. ch., for native worker in Guam, 25; Salem, Y. M. C. A. of Chinese Sab. sch., for work, care Rev. C. R. Hager, 10; Shelburne, 1st Y. P. S. C. E., for work, care Rev. W. P. Clarke, 12.50; Springfield, through Rev. Lyman Bartlett, for native helper, care Rev. J. P. McNaughton, 22.72; do., Mrs. S. L. Woodin, for work, care Rev. E. H. Smith, 5; Wellesley Farms, Friends, for hospital, care Dr. H. N. Kinnear, 75; Westboro, A. A. Winsor, through Miss E. M. Stone, for Col. and Theo. Institute, Samokov, 10; Westfield, 1st Cong. ch., for pupil, care Rev. G. P. Knapp, 25; Whitman, Cong. ch., for work, care Rev. E. Fairbank, 15.60; Worcester, Hope ch., for native preacher, care Rev. E. H. Smith, 10, and Y. P. S. C. E., for do., 18; ———, through Edward H. Chandler, for theological library, care Rev. S. L. Gulick, 5; ———, Friend, for Pasumalai College, 1,400, 1,994 16

Rhode Island. — Providence, Jun. Y. P. S. C. E. of Union Cong. ch., for pupil, care Miss M. B. Harding, 15; do., Miss M. E. Salisbury, for do., 15, 30 00

Connecticut. — Bozrahville, W. W. Gillett, for school in Pasumalai, 25; Bridgeport, 2d Cong. ch., Edward Sterling, for church building, care Rev. R. A. Hume, 15; Cornwall, Sab. sch. of 1st ch. of Christ, infant class, for Okayama Orphanage, 26.89; Danielson, Miss Emily Danielson, for pupil, care Miss M. B. Harding, 15; Enfield, Y. P. S. C. E., for work, care Rev. E. H. Smith, 17 66; Farmington, Cong. ch., The Fortnightly, for pupil, Marash, 25; Hartford, Mrs. M. A. Cooke, for Annie Tracy Riggs Memorial Hospital, 25; do., Mrs. B. E. Hooker, for pupil, care Mrs. B. K. Hunsberger, 20; Ivoryton, Bessie L. Comstock, for use of Miss F. E. Burrage, 10; Kensington, Y. P. S. C. E., for boys' boarding school, Ing-hok, 10; Marlboro, Cong. ch., for work in Marash, 7.40; Newington, Cong. Sab. sch., for work, care Rev. W. P. Sprague, 18.73; New Haven, W. O. Whitcomb, for the Annie Tracy Riggs Memorial Hospital, 100; do., The Misses Bradley, for evangelistic work, care Rev. G. A. Wilder, 75; New London, Mrs. J. N. Harris, for hospital, care Dr. H. N. Kinnear, 1,000; Southbury, Mrs. Wallace Nutting, for pupil, care Miss M. B. Harding, 15; So. Manchester, Cong ch., for church building, care Rev. R. A. Hume, 100; and for native teacher, care do., 20; do., Y. P. S. C. E., for do., 20; Waterbury, Bunker Hill Y. P. S. C. E., for pupil, care Rev. G. G. Brown, 5; Windham, Cong. Sab. sch., for work, care Miss Bessie B. Noyes, 20, 1,570 68

New York. — Brooklyn, Miss Herendeen, for native worker, care Rev. R. A. Hume, 15; do., Miss Marion, for scholarship, care Miss Jennie Olin, 20; Gasport, Jun. Y. P. S. C. E., for work, care Rev. H. C. Hazen, 5; Mt. Vernon, Chinese class of Reformed ch., for girls' school, care Rev. C. R. Hager, 15; New York, Bethany Cong. ch., A cradle roll friend, for work, care Dr. Kate C. Woodhull, 4.25; do., Mrs. E. J. Brown, for two beds in hospital, Ceylon, 50, and for two Bible-women in Ceylon, 60; do., Alfred Winn, for work, care Miss C. Shattuck, 3; do., Friend, for pupils, care Rev. R. Chambers, 105; North Collins, Cong. ch., for work, care Dr. H. N Kinnear, 5; Perry Center, 1st Y. P. S. C. E., for native preacher, care Rev. E. H. Smith, 50; Poughkeepsie, 1st Presb. Sab. sch., for work, care Rev. A. N. Andrus, 100; Rochester, South Cong. ch. and Sab. sch., for work, care Rev. H. C. Hazen, 20; Scarboro, Cong. Sab. sch., for work, care Rev. A. H. Clark, 5.25; Walton, H. B. Olmstead, for native teacher, care Rev. H. G. Bissell, 40, 497 50

New Jersey. — Arlington, Mrs. W. J. Pfleger, for work, care Miss C. E. Bush, 10; Glen Ridge, Cong. Sab. sch., for work, care Rev. T. T. Hahn, 14; Haddonfield, J. D. Lynde, for school, care Rev. E. Fairbank, 40; Lakewood, A. W. Kenney, for work, care Rev. G. E. White, 40, 104 00

Pennsylvania. — Balm, Y. P. S. C. E., for Bible-woman, care Dr. I. H. Curr, 20; Bryn Mawr, Presb. ch., Mrs. C. H. Ludington, Jr., for pupil, care Rev. T. D. Christie, 40; Edwardsville, Welsh Cong. ch., for use of Rev. J. P. Jones, 25; Norristown, Schwenkfelder Cong. ch. and Sab. sch., for use of Miss Flora K. Heebner, 8; Philadelphia (Germantown), through Miss Lucile Foreman, for pupil, care Mrs. J. E. Merrill, 8; Ridgway, 1st Y. P. S. C. E., for school, care Rev. C. A. Nelson, 27.99; Upper District Schwenkfelder Cong. Sab. sch., for use of Miss Flora K. Heebner, 10, 138 99

Ohio. — Cleveland, North Cong. ch., Cent-a-Day Band, for native helper, care Rev. J. X. Miller, 10; Elyria, 1st Cong. ch., of which 109.75 for work, care Dr. H. N. Kinnear, and 15 for work, care Dr. C. R. Hager, 124.75; Oberlin, 2d Y. P. S. C. E. and others, for Okayama Orphanage, 52.50, 187 25

Maryland. — Baltimore, The mother of the late Wm. Cross Moore, in memoriam, for support of Armenian children, 50, and for work, care Miss A. C. Salmond, 10, 60 00

Alabama. — Talladega, Talladega College, Little Helpers, for pupil, care Miss S. R. Howland, 5 00

Mississippi. — Moorhead, A. M. A. School, 10, Mrs. A. M. Pond, 10, Mrs. C. M. Phillips, 2, Mrs. L. G. Hale, 2, Miss F. A. Gardner, 6, all for work, care Mrs. M. L. Sibley, 30 00

Indiana. — West Lafayette, 2d Presb. Sab. sch., for work, care Rev. T. D. Christie, 25 00

Illinois. — Chicago, Grace Cong. ch., Mr. and Mrs. Verberg, for native helper, India, 10; do., do., Mr. and Mrs. J. A. Werner, for native helper, care Rev. H. G. Bissell, 5; do., do., Sab. sch., J. A. Werner's class, for do., 6.25; do., A. N. Vartabedian, for student, Anatolia College, 27.80; Dundee, Y. P. S. C. E., for native helper, India, 50; Evanston, Miss Mabel Rice, for work, care Rev. S. C. Bartlett, 1; Geneseo, 1st Cong. ch., for work, care Miss Anna L. Millard, 15, 115 05

Michigan. — Big Rapids, Y. P. S. C. E, for work, care Miss Meda Hess, 5; Detroit, North Cong. ch., for pupil, care Rev. H. G. Bissell, 8.67; Grand Rapids, Plymouth Y. P. S. C. E., 15, Plainfield-av. Y. P. S. C. E., 7.50, and Wallin Memorial Y. P. S. C. E., 3, all toward support Rev. Samuel Caldwell; Leroy, Cong.

ch., for pupil, care Miss R. M. Bushnell, 36; Muskegon, 1st Cong. ch., for pupil, care Miss C. Shattuck, 25; Port Huron, 1st Cong. ch., for work, care Miss Meda Hess, 10; Upton Works, Jun. Y. P. S. C. E. of 24th-st. Cong. ch., for pupil in India, 3.75, 113 92

WISCONSIN.—Evansville, Cong. ch., Mrs. Della Bennett, for work, care Rev. M. W. Ennis, 5; Kenosha, 1st Cong. Sab. sch., for work, care Rev. J. H. Pettee, 11; Oshkosh, St. Paul's Young People's Soc., for boys' school, care Rev. E. H. Smith, 2; Racine, C. E. Vanzant, for pupil, care Rev. F. R. Bunker, 10, 28 00

MINNESOTA.—Ada, Cong. Sab. sch., for school, care Miss A. L. Millard, 7.51; Minneapolis, Plymouth Cong. ch., Miss Susan Kingman, of which, for work, care Miss Anstice Abbott, 30, and for work, care Miss Charlotte R. Willard, 5, 35, 42 51

IOWA.—Ames, A. Liddle and James Bradley, for native preacher, care Rev. C. R. Hager, 60; Grinnell, Friend, for native preacher, care Rev. W. P. Sprague, 50, 110 00

NORTH DAKOTA.—Cooperstown, Cong. Sab. sch., for boys' school, care Rev. E. H. Smith, 10; do., H. K. Hawley, for do., 15; Hankinson, Cong. Sab. sch., for Okayama Orphanage, 9, 34 00

SOUTH DAKOTA.—Mission Hill, Cong. Sab. sch. and Y. P. S. C. E., for pupil, care Miss Agnes Fenenga, 8 00

KANSAS.—Eureka, 1st Y. P. S. C. E., for school, care Miss S. N. Loughridge, 15.75; La Crosse, Jas. H. Little, for work, care Rev. G. M. Gardner, 100, 115 75

OREGON.—Oregon City, 1st Y. P. S. C. E., for pupil, care Rev. Wm. Hazen, 20 00

COLORADO.—Boulder, Y. P. S. C. E., for work, care Rev. H. G. Bissell, 10; Denver, 3d Y. P. S. C. E., for Bible-reader, care Rev. C. N. Ransom, 30, 40 00

IDAHO.—Mountain Home, Cong. Sab. sch., for pupil, care Mrs. R. Winsor, 2 50

WASHINGTON.—Spokane, Thos. H. Brewer, for the Annie Tracy Riggs Memorial Hospital, 25; Walla Walla, Ingle Chapel Sab. sch., for pupil, care Rev. G. P. Knapp, 10, 35 00

CALIFORNIA.—Claremont, Pomona College Y. W. C. A., 10; Mills College, Miss M. B. Henderson, for native teacher, care Rev. G. D. Wilder, 30; Potrero, Della Goltry, for pupil, care Mrs. H. S. Galt, 7.10; San Diego, Estate of Henry Sheldon, for Bible-woman, care Mrs. S. S. Dewey, 25; San Jacinto, Cong. Sab. sch., for pupil, care Rev. R. A. Hume, 3.75; San Mateo, Y. P. S. C. E., for native helper, care Rev. W. W. Wallace, 15, 90 85

CANADA.—Montreal, Emmanuel Cong. Sab. sch., Chinese class, for native teacher, care Rev. C. R. Hager, 57; do., D. W. Ross, for work, care Rev. H. K. Wingate, 50; Toronto, Mrs. Gray and Miss Peterkin, for pupil, care Miss L. Miner, 25, 132 00

AUSTRIA.—Prague, Mrs. Kohout and friend, for pupils, care Rev. G. P. Knapp, 1 13

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**Total from September 1, 1906, to January 31, 1907. Donations, $226,853.29; Legacies, $42,233.26 = $269,086.55.**

### Ruth Tracy Strong Fund

(For work at Beira, East Africa)

*For Expense,*

VERMONT.—St. Johnsbury, Rev. E. D. Eaton, 5 00

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298 27

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18 91

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